BIBLICAL COMMENTARY

ON

THE PSALMS.

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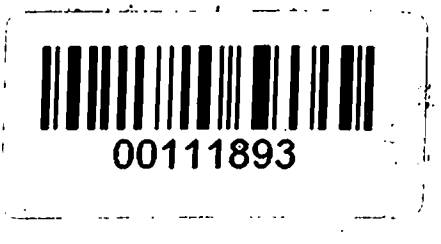

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ERRATA.

Vol. I.

Page 54, note, line 2, *for* "no" *read* "on."

Vol. II.

Page 6, line 4 from top, *for* νητα *read* νητα.
,, 10, ,, 16 from bottom, *for* "recurrences to a previous thought" *read* "supplementings of the thought."
,, 13, ,, 16, 17 from top, *for* "Meekness, which is content with God, and renounces," etc., *read* "Meekness which, content with God alone, renounces," etc.
,, 15, ,, 16 from top, *for* "an emphatic" *read* "a pregnant."
,, 81, ,, 12 from top, *for* "an addition" *read* "a construct;" and line 13, *for* "as twin-sisters and reciprocally pervasive" *read* "as closely related and influencing each other."
,, 130, ,, 17 from top, *for* ברעה *read* בּרעה.
,, 162, last line, *for* בם *read* בּם.
,, 242, line 8 from bottom, *for* "went" *read* "go."
,, 213, ,, 9 from bottom of text, *for* "imprecation over" *read* "prediction about;" and in the following line, *for* "*let them*" *read* "*they shall.*"

FIRST BOOK OF THE PSALTER (CONTINUED).

Ps. I.–XLI.

PSALM XXXVI.

THE CURSE OF ALIENATION FROM GOD, AND THE BLESSING OF FELLOWSHIP WITH HIM.

2 AN oracle of transgression hath the ungodly within his heart:
There is no fear of God before his eyes.
3 For it flattereth him in his own eyes,
In order that he may become guilty, that he may hate.

4 The words of his mouth are evil and deceit;
He hath ceased to act wisely and well.
5 Evil doth he devise upon his bed,
He taketh his stand in a way that is not good,
He abhorreth not evil.

6 O Jahve, to the heavens doth Thy mercy extend,
Thy faithfulness unto the clouds.
7 Thy righteousness is like the mountains of God,
Thy judgments are a great deep,
Man and beast dost Thou preserve, O Jahve.

8 How precious is Thy mercy, Elohim,
That the children of men find refuge in the shadow of Thy wings!

9 They become drunk with the fatness of Thy house,
And Thou givest them to drink of the river of Thy [pleasures.
10 For with Thee is the fountain of life,
And in Thy light do we see light.

11 Lengthen out Thy mercy to those who know Thee,
And Thy righteousness to those who are upright in heart.
12 Let not the foot of pride overtake me,
And let not the hand of the wicked scare me away.
13 Behold, there have the workers of evil fallen,
They are thrust down and are not able to rise.

The preceding Psalm, in the hope of speedy deliverance, put into the lips of the friends of the new kingship, who were now compelled to keep in the background, the words: "Jahve, be magnified, who hath pleasure in the well-being of *His servant.*" David there calls himself the servant of Jahve, and in the inscription to Ps. xxxvi. he bears the very same name: *To the Precentor, by the servant of Jahve, by David.* The *textus receptus* accents לַמְנַצֵּחַ with a conjunctive *Illuj*; Ben-Naphtali accents it less ambiguously with a disjunctive *Legarme* (*vid. Psalter*, ii. 462), since David is not himself the מנצח. Ps. xii., xiv. (liii.), xxxvi., xxxvii., form a group. In these Psalms David complains of the moral corruption of his generation. They are all merely reflections of the character of the time, not of particular occurrences. In common with Ps. xii., the Psalm before us has a prophetic colouring; and, in common with Ps. xxxvii., allusions to the primeval history of the Book of Genesis. The strophe schema is 4. 5. 5. 6. 6.

Vers. 2–5. At the outset the poet discovers to us the wickedness of the children of the world, which has its roots in alienation from God. Supposing it were admissible to render ver. 2: "A divine word concerning the evil-doing of the ungodly is in the inward parts of my heart" (נְאֻם with a genitive of the object, like מַשָּׂא, which is compared by Hofmann), then the difficulty of this word, so much complained of, might find the desired relief in some much more easy way than by means of the conjecture proposed by Diestel, נָעֳמָם (נֹעַם), "Pleasant is transgression to the evil-doer," etc. But the genitive after נְאֻם

(which in cx. 1, Num. xxiv. 3 sq., 15 sq., 2 Sam. xxiii. 1, Prov. xxx. 1, just as here, stands at the head of the clause) always denotes the speaker, not the thing spoken. Even in Isa. v. 1 שִׁירַת דּוֹדִי לְכַרְמוֹ is not a song concerning my beloved in relation to His vineyard, but a song of my beloved (such a song as my beloved has to sing) touching His vineyard. Thus, therefore, פֶּשַׁע must denote the speaker, and לְרָשָׁע, as in cx. 1 לַאדֹנִי, the person or thing addressed; transgression is personified, and an oracular utterance is attributed to it. But the predicate בְּקֶרֶב לִבִּי, which is intelligible enough in connection with the first rendering of פֶּשַׁע as *genit. obj.*, is difficult and harsh with the latter rendering of פֶּשַׁע as *gen. subj.*, whatever way it may be understood: whether, that it is intended to say that the utterance of transgression to the evil-doer is inwardly known to him (the poet), or it occupies and affects him in his inmost parts. It is very natural to read לִבּוֹ, as the LXX., Syriac, and Arabic versions, and Jerome do. In accordance therewith, while with Von Lengerke he takes נְאֻם as part of the inscription, Thenius renders it: "Sin is to the ungodly in the midst of his heart," *i. e.* it is the inmost motive or impulse of all that he thinks and does. But this isolation of נְאֻם is altogether at variance with the usage of the language and custom. The rendering given by Hupfeld, Hitzig, and at last also by Böttcher, is better: "The suggestion of sin dwells in the ungodly in the inward part of his heart;" or rather, since the idea of בקרב is not central, but circumferential, in the realm of (within) his heart, altogether filling up and absorbing it. And in connection with this explanation, it must be observed that this combination בקרב לבו (instead of בקרבו, or בלבו, בלבבו) occurs only here, where, together with a personification of sin, an incident belonging to the province of the soul's life, which is the outgrowth of sin, is intended to be described. It is true this application of נְאֻם does not admit of being further substantiated; but נְאֻם (cognate נָהַם, הָמָה), as an onomatopoetic designation of a dull, hollow sound, is a suitable word for secret communication (cf. Arabic *nemmâm*, a tale-bearer), or even—since the genius of the language does not combine with it the idea of that which is significantly secretly, and solemnly silently communicated, but spoken out—a suitable word for that which transgression says to the ungodly with all the

solemn mien of the prophet or the philosopher, inasmuch as it has set itself within his heart in the place of God and of the voice of his conscience. לָרָשָׁע does not, however, denote the person addressed, but, as in xxxii. 10, the possessor. He possesses this inspiration of iniquity as the contents of his heart, so that the fear of God has no place therein, and to him God has no existence (objectivity), that He should command his adoration.

Since after this נְאֻם פֶּשַׁע we expect to hear further what and how transgression speaks to him, so before all else the most probable thing is, that transgression is the subject to החליק. We do not interpret: He flatters God in His eyes (with eye-service), for this rendering is contrary both to what precedes and to what follows; nor with Hupfeld (who follows Hofmann): "God deals smoothly (gently) with him according to his delusions," for the assumption that הֶחֱלִיק must, on account of בְּעֵינָיו, have some other subject than the evil-doer himself, is indeed correct. It does not, however, necessarily point to God as the subject, but, after the solemn opening of ver. 2*a*, to transgression, which is personified. This addresses flattering words to him (אֶל like עַל in Prov. xxix. 5) in his eyes, *i.e.* such as are pleasing to him; and to what end? For the finding out, *i.e.* establishing (מְצָא עָוֹן, as in Gen. xliv. 16, Hos. xii. 9), or—since this is not exactly suited to פֶּשַׁע as the subject, and where it is a purpose that is spoken of, the meaning *assequi*, originally proper to the verb מצא, is still more natural—*to the attainment of his culpability, i.e.* in order that he may inculpate himself, *to hating, i.e.* that he may hate God and man instead of loving them. לִשְׂנֹא is designedly used without an object just as in Eccles. iii. 8, in order to imply that the flattering words of פֶּשַׁע incite him to turn into an object of hatred everything that he ought to love, and to live and move in hatred as in his own proper element. Thenius endeavours to get rid of the harshness of the expression by the following easy alteration of the text: לִמְצֹא עָוֹן וְלִשְׂנֹא; and interprets it: Yea, it flatters him in his own eyes (it tickles his pride) to discover faults in others and to make them suffer for them. But there is no support in the general usage of the language for the impersonal rendering of the הֶחֱלִיק; and the בְּעֵינָיו, which in this case is not only pleonastic, but out of place, demands a distinction between the

flatterer and the person who feels himself flattered. The expression in ver. 3*b*, in whatever way it may be explained, is harsh; but David's language, whenever he describes the corruption of sin with deep-seated indignation, is wont to envelope itself in such clouds, which, to our difficult comprehension, look like corruptions of the text. In the second strophe the whole language is more easy. לְהַשְׂכִּיל לְהֵיטִיב is just such another asyndeton as לִמְצֹא עָוֹן לְשִׂנְאָה. A man who has thus fallen a prey to the dominion of sin, and is alienated from God, has ceased (חָדַל לְ, as in 1 Sam. xxiii. 13) to act wisely and well (things which essentially accompany one another). His words when awake, and even his thoughts in the night-time, run upon אָוֶן (Isa. lix. 7), evil, wickedness, the absolute opposite of that which alone is truly good. Most diligently does he take up his position in the way which leads in the opposite direction to that which is good (Prov. xvi. 29, Isa. lxv. 2); and his conscience is deadened against evil: there is not a trace of aversion to it to be found in him, he loves it with all his soul.

Vers. 6–10. The poet now turns from this repulsive prospect to one that is more pleasing. He contemplates, and praises, the infinite, ever sure mercy of God, and the salvation, happiness, and light which spring from it. Instead of בַּשָּׁמַיִם, the expression is בָּהַשָּׁמַיִם, the syncope of the article not taking place. בְּ alternating with עַד, cf. lvii. 11, has here, as in xix. 5, lxxii. 16, the sense of touching or reaching to the spot that is denoted in connection with it. The poet describes the exaltation and super-eminence of divine mercy and faithfulness figuratively, after earthly standards. They reveal themselves on earth in a height that reaches to the heavens and extends to שְׁחָקִים, *i.e.* the thin veil of vapour which spreads itself like a veil over the depths of the heavens; they transcend all human thought, desire, and comprehension (ciii. 11, and cf. Eph. iii. 18). The צדקה (righteousness) is distinguished from the אמונה (faithfulness) thus: the latter is governed by the promises of God, the former by His holiness; and further, the latter has its being in the love of God, the former, on the other hand, manifests itself partly as justifying in mercies, and partly as avenging in wrath. Concerning the righteousness, the poet says that it is like the mountains of God, *i.e.* (cf. cedars of God, lxxx. 11) unchangeably firm (cxi. 3), like the giant

primeval mountains which bear witness to the greatness and glory of God; concerning God's judgments, that they are "a great deep," incomprehensible and unsearchable (*ἀνεξερεύνητα*, Rom. xi. 33) as the great, deep-surging mass of waters in the lower parts of the earth, which becomes visible in the seas and in the rivers. God's punitive righteousness, as at length becomes evident, has His compassion for its reverse side; and this, as in the case of the Flood (cf. Jon. iv. 11), embraces the animal world, which is most closely involved, whether for weal or for woe, with man, as well as mankind.

Lost in this depth, which is so worthy of adoration, the Psalmist exclaims: How precious (cf. cxxxix. 17) is Thy mercy, Elohim! *i.e.* how valuable beyond all treasures, and how precious to him who knows how to prize it! The *Waw* of וּבְנֵי is the explicative *Waw* = *et hoc ipsum quod.* The energetic form of the future, יֶחֱסָיוּן, has the pre-tonic Kametz, here in pause, as in xxxvi. 8, xxxix. 7, lxxviii. 44. The shadow of God's wings is the protection of His love, which hides against temptation and persecution. To be thus hidden in God is the most unspeakable blessedness, ver. 9: they satiate themselves, they drink full draughts of "the fatness of Thy house." The house of God is His sanctuary, and in general the domain of His mercy and grace. דֶּשֶׁן (cf. מוּג, lxv. 5) is the expression for the abundant, pleasant, and powerful gifts and goods and recreations with which God entertains those who are His; and רְוָיָה (whence יְרַוֵּן, as in Deut. viii. 13, Isa. xl. 18) is the spiritual joy of the soul that experiences God's mercy to overflowing. The abundant fare of the priests from Jahve's table (*vid.* Jer. xxxi. 14), and the festive joy of the guests at the shelamim-offering, *i.e.* the communion-offering,—these outward rites are here treated according to their spiritual significance, receive the depth of meaning which radically belongs to them, and are ideally generalized. It is a stream of pleasures (עֲדָנִים) with which He irrigates and fertilizes them, a paradisaic river of delights. This, as the four arms of the river of Paradise had one common source (Gen. ii. 10), has its spring in God, yea, God is the fountain itself. He is "the fountain of life" (Jer. ii. 13); all life flows forth from Him, who is the absolutely existing and happy One. The more inwardly, therefore, one is joined to Him, the fuller are the draughts of life which he

drinks from this first fountain of all life. And as God is the fountain of life, so also is He the fountain of light: "In Thy light do we see light;" out of God, seeing we see only darkness, whereas immersed in God's sea of light we are illumined by divine knowledge, and lighted up with spiritual joy. The poet, after having taken a few glimpses into the chaos of evil, here moves in the blessed depths of holy mysticism [*Mystik, i.e.* mysticism in the good sense—true religion, vital godliness], and in proportion as in the former case his language is obscure, so here it is clear as crystal.

Vers. 11–13. Now for the first time, in the concluding hexastich, after complaint and commendation comes the language of prayer. The poet prays that God would lengthen out, *i.e.* henceforth preserve (מָשֹׁךְ, as in cix. 12), such mercy to His saints; that the foot of arrogance, which is conceived of as a tyrant, may not come suddenly upon him (בּוֹא, as in xxxv. 8), and that the hand of the wicked may not drive him from his home into exile (cf. x. 18). With חֶסֶד alternates צְדָקָה, which, on its merciful side, is turned towards them that know God, and bestows upon them the promised gracious reward. Whilst the Psalmist is thus praying, the future all at once becomes unveiled to him. Certain in his own mind that his prayer will be heard, he sees the adversaries of God and of His saints for ever overthrown. שָׁם, as in xiv. 5, points to the place where the judgment is executed. The preterites are prophetic, as in xiv. 5; lxiv. 8–10. The poet, like Isaiah (ch. xxvi. 14), beholds the whole tribe of the oppressors of Jahve's Church changed into a field of corpses, without hope of any rising again.

PSALM XXXVII.

THE SEEMING PROSPERITY OF THE WICKED, AND THE REAL PROSPERITY OF THE GODLY.

1 א BE not incensed at the evil-doers,
Be not envious of the workers of iniquity.
2 For like grass they are soon cut down,
And like a green herb they wither away.
3 ב Trust in Jahve and do good,
Dwell in the land and cultivate faithfulness.

4 And delight thyself in Jahve,
So shall He give thee the desires of thy heart.
5 נ Commit thy way unto Jahve,
And trust in Him; and He will bring it to pass.
6 He will bring forth like the light thy righteousness,
And thy right like the noon-day brightness.
7 ד Resign thyself to Jahve and wait for Him;
Fret not thyself over him who prospereth in his way,
Over the man who bringeth wicked devices to pass.
8 ה Cease from anger and let go wrath,
Be not incensed, it leads only to evil-doing.
9 For evil-doers shall be cut off,
But they who hope in Jahve—they inherit the land.
10 ו Yet a little while and the wicked is no more,
And if thou observest his place, he is gone.
11 But the meek shall inherit the land,
And delight themselves in the abundance of peace.

12 ז The wicked deviseth evil against the righteous,
And gnasheth upon him with his teeth—
13 The Lord laugheth at him,
For He seeth that his day is coming.
14 ח The wicked draw the sword and bend their bow,
To cast down the poor and needy,
To slay them that are of upright walk.
15 Their sword shall enter into their own heart,
And their bows shall be broken.
16 ט Better is the little that a righteous man hath,
Than the riches of many wicked.
17 For the arms of the wicked shall be broken,
And Jahve upholdeth the righteous.
18 י Jahve observeth the days of the perfect,
And their inheritance shall endure for ever.
19 They are not ashamed in the evil time,
And in the days of famine they are satisfied.
20 כ But the wicked perish,
And the enemies of Jahve are like the glory of the meadows,
They vanish away like smoke, they disappear.

21 ל The wicked is obliged to borrow and cannot pay,
But the righteous is liberal and can give.
22 For they that are blessed of Him shall inherit the land,
And they that are cursed of Him shall be cut off.
23 מ With Jahve are a man's steps established,
And He hath delight in his way.
24 When he falls, he shall not be utterly cast down,
For Jahve upholdeth his hand.
25 נ I have been young, and now am old,
Yet have I not seen a righteous man forsaken,
And his seed begging bread.
26 He continually giveth and lendeth,
And his seed is a blessing.
27 ס Depart from evil and do good,
And dwell for evermore.
28 For Jahve loveth the right,
And will not forsake His saints.
For ever are they preserved,
But the seed of the wicked is cut off.
29 The righteous shall inherit the land,
And dwell therein for ever.
30 פ The mouth of the righteous uttereth wisdom,
And his tongue speaketh what is right.
31 The law of his God is in his heart,
His steps do not slip.

32 צ The wicked lieth in wait for the righteous,
And seeketh to slay him.
33 Jahve doth not give him over into his hand,
Nor condemn him when he is judged.
34 ק Wait on Jahve and keep His way,
So shall He exalt thee to inherit the land;
With the cutting off the wicked shalt thou delight thine eyes.
35 ר I have seen a violent wicked man,
And he spread himself like an indigenous tree of luxuriant foliage.
36 And one passed by, and lo he was not,
And I sought him and he was not to be found.

37 ש Mark the perfect man, and observe the upright;
That the man of peace hath a posterity.
38 But the transgressors are destroyed together,
The posterity of the wicked is cut off.
39 ת And the salvation of the righteous is from Jahve,
Who is their hiding-place in the time of trouble.
40 And Jahve helpeth them and rescueth them,
He rescueth them from the wicked and saveth them,
Because they trust in Him.

The bond of connection between Ps. xxxvi. and xxxvii. is their similarity of contents, which here and there extends even to accords of expression. The fundamental thought running through the whole Psalm is at once expressed in the opening verses: Do not let the prosperity of the ungodly be a source of vexation to thee, but wait on the Lord; for the prosperity of the ungodly will suddenly come to an end, and the issue determines between the righteous and the unrighteous. Hence Tertullian calls this Psalm *providentiæ speculum;* Isodore, *potio contra murmur;* and Luther, *vestis piorum, cui adscriptum: Hic Sanctorum patientia est* (Apoc. xiv. 12). This fundamental thought the poet does not expand in strophes of ordinary compass, but in shorter utterances of the proverbial form following the order of the letters of the alphabet, and not without some repetitions and recurrences to a previous thought, in order to impress it still more convincingly and deeply upon the mind. The Psalm belongs therefore to the series Ps. ix. and x., xxv., xxxiv.,—all alphabetical Psalms of David, of whose language, cheering, high-flown, thoughtful, and at the same time so easy and unartificial, and withal elegant, this Psalm is fully worthy. The structure of the proverbial utterances is almost entirely tetrastichic; though ד, כ, and ק are tristichs, and ח (which is twice represented, though perhaps unintentionally), נ, and ת are pentastichs. The ע is apparently wanting; but, on closer inspection, the originally separated strophes ס and ע are only run into one another by the division of the verses. The ע strophe begins with לעולם, ver. 28*b*, and forms a tetrastich, just like the ס. The fact that the preposition ל stands before the letter next in order need not confuse one. The ת, ver. 39, also begins with ותשועת. The homogeneous beginnings,

זֹמֵם רָשָׁע, לֹוֶה רשע, צוֹפֶה רשע, vers. 12, 21, 32, seem, as Hitzig remarks, to be designed to give prominence to the pauses in the succession of the proverbial utterances.

Vers. 1, 2. Olshausen observes, "The poet keeps entirely to the standpoint of the old Hebrew doctrine of recompense, which the Book of Job so powerfully refutes." But, viewed in the light of the final issue, all God's government is really in a word righteous recompense; and the Old Testament theodicy is only inadequate in so far as the future, which adjusts all present inconsistencies, is still veiled. Meanwhile the punitive justice of God does make itself manifest, as a rule, in the case of the ungodly even in the present world; even their dying is usually a fearful end to their life's prosperity. This it is which the poet means here, and which is also expressed by Job himself in the Book of Job, ch. xxvii. With הִתְחָרָה, to grow hot or angry (distinct from תַּחֲרָה, to emulate, Jer. xii. 5, xxii. 15), alternates קִנְּא, to get into a glow, *excandescentia*, whether it be the restrained heat of sullen envy, or the incontrollable heat of impetuous zeal which would gladly call down fire from heaven. This first distich has been transferred to the Book of Proverbs, ch. xxiv. 19, cf. xxiii. 17, xxiv. 1, iii. 31; and in general we may remark that this Psalm is one of the Davidic patterns for the Salomonic gnome system. The form יִמָּלוּ is, according to Gesenius, Olshausen, and Hitzig, *fut. Kal* of מָלַל, cognate אָמַל, they wither away, pausal form for יִמּוֹלוּ like יִתְמוּ, cii. 28; but the signification to cut off also is secured to the verb מָלַל by the *Niph.* נִמַּל, Gen. xvii. 11, whence *fut.* יִמָּלוּ = יִמֹּולוּ; *vid.* on Job xiv. 2, xviii. 16. יֶרֶק דֶּשֶׁא is a genitival combination: the green (*viror*) of young vigorous vegetation.

Vers. 3, 4. The "land" is throughout this Psalm the promised possession (*Heilsgut*), viz. the land of Jahve's presence, which has not merely a glorious past, but also a future rich in promises; and will finally, more perfectly than under Joshua, become the inheritance of the true Israel. It is therefore to be explained: enjoy the quiet sure habitation which God gives thee, and diligently cultivate the virtue of faithfulness. The two imperatives in ver. 3*b*, since there are two of them (cf. ver. 27) and the first is without any conjunctive *Waw*, have the appearance of being continued admonitions, not pro-

mises; and consequently אֱמוּנָה is not an adverbial accusative as in cxix. 75 (Ewald), but the object to רָעָה, to pasture, to pursue, to practise (Syriac רְדַף, Hos. xii. 2); cf. רֵעַ, one who interests himself in any one, or anything; Beduin راعى = صاحب of every kind of closer relationship (*Deutsch. Morgenländ. Zeitschr.* v. 9). In ver. 4, וְיִתֶּן is an apodosis: delight in Jahve (cf. Job xxii. 26, xxvii. 10, Isa. lviii. 14), so will He grant thee the desire (מִשְׁאֲלֹת, as in xx. 6) of thy heart; for he who, entirely severed from the creature, finds his highest delight in God, cannot desire anything that is at enmity with God, but he also can desire nothing that God, with whose will his own is thoroughly blended in love, would refuse him.

Vers. 5, 6. The LXX. erroneously renders גּוֹל (= גֹּל, xxii. 9) by *ἀποκάλυψον* instead of *ἐπίῤῥιψον*, 1 Pet. v. 7: roll the burden of cares of thy life's way upon Jahve, leave the guidance of thy life entirely to Him, and to Him alone, without doing anything in it thyself: He will gloriously accomplish (all that concerns thee): עָשָׂה, as in xxii. 32, lii. 11; cf. Prov. xvi. 3, and Paul Gerhardt's *Befiehl du deine Wege*, "Commit thou all thy ways," etc. The perfect in ver. 6 is a continuation of the promissory יַעֲשֶׂה. הוֹצִיא, as in Jer. li. 10, signifies to set forth: He will bring to light thy misjudged righteousness like the light (the sun, Job xxxi. 26, xxxvii. 21, and more especially the morning sun, Prov. iv. 18), which breaks through the darkness; and thy down-trodden right (מִשְׁפָּטֶךָ is the pausal form of the singular beside *Mugrâsh*) like the bright light of the noon-day: cf. Isa. lviii. 10, as on ver. 4, Isa. lviii. 14.

Ver. 7. The verb דָּמַם, with its derivatives (lxii. 2, 6, Lam. iii. 28), denotes resignation, *i.e.* a quiet of mind which rests on God, renounces all self-help, and submits to the will of God. הִתְחוֹלֵל (from חוּל, to be in a state of tension, to wait) of the inward gathering of one's self together in hope intently directed towards God, as in *B. Berachoth* 30*b* as a synonym of התחנן, and as it were reflexive of חִלָּה of the collecting one's self to importunate prayer. With ver. 7*b* the primary tone of the whole Psalm is struck anew. On ver. 7*c* compare the definition of the mischief-maker in Prov. xxiv. 8.

Vers. 8, 9. On הָרֶף (let alone), *imper. apoc. Hiph.*, instead of הַרְפֵּה, *vid.* Ges. § 75, rem. 15. אַךְ לְהָרַע is a clause to itself

(cf. Prov. xi. 24, xxi. 5, xxii. 16): it tends only to evil-doing, it ends only in thy involving thyself in sin. The final issue, without any need that thou shouldst turn sullen, is that the מְרֵעִים, like to whom thou dost make thyself by such passionate murmuring and displeasure, will be cut off, and they who, turning from the troublous present, make Jahve the ground and aim of their hope, shall inherit the land (*vid.* xxv. 13). It is the end, the final and consequently eternal end, that decides the matter.

Vers. 10, 11. The protasis in ver. 10*a* is literally: *adhuc parum* (*temporis superest*), עוֹד מְעַט וְ, as *e.g.* Ex. xxiii. 30, and as in a similar connection וְ מְעַט, Job xxiv. 24. וְהִתְבּוֹנַנְתָּ also is a protasis with a hypothetical perfect, Ges. § 155, 4, *a*. This promise also runs in the mouth of the Preacher on the Mount (Matt. v. 5) just as the LXX. renders ver. 11*a*: *οἱ δὲ πραεῖς κληρονομήσουσι γῆν*. Meekness, which is content with God, and renounces all earthly stays, will at length become the inheritor of the land, yea of the earth. Whatever God-opposed self-love may amass to itself and may seek to acquire, falls into the hands of the meek as their blessed possession.

Vers. 12, 13. The verb זָמַם is construed with לְ of that which is the object at which the evil devices aim. To gnash the teeth (elsewhere also: with the teeth) is, as in xxxv. 16, cf. Job xvi. 9, a gesture of anger, not of mockery, although anger and mockery are usually found together. But the Lord, who regards an assault upon the righteous as an assault upon Himself, laughs (ii. 4) at the enraged schemer; for He, who orders the destinies of men, sees beforehand, with His omniscient insight into the future, his day, *i.e.* the day of his death (2 Sam. xxvi. 10), of his visitation (cxxxvii. 7, Obad. ver. 12, Jer. l. 27, 31).

Vers. 14, 15. That which corresponds to the "treading" or stringing of the bow is the drawing from the sheath or unsheathing of the sword: פָּתַח, Ezek. xxi. 33, cf. Ps. lv. 22. The combination יִשְׁרֵי־דָרֶךְ is just like תמימי־דרך, cxix. 1. The emphasis in ver. 15 is upon the suffix of בִּלִבָּם: they shall perish by their own weapon. קַשְׁתוֹתָם has (in Baer) a *Shebâ dirimens*, as also in Isa. v. 28 in correct texts.

Vers. 16, 17. With ver. 16 accord Prov. xv. 16, xvi. 8, cf. Tobit xii. 8. The לְ of לַצַּדִּיק is a periphrastic indication of the

genitive (Ges. § 115). הָמוֹן is a noisy multitude, here used of earthly possessions. רַבִּים is not *per attract.* (cf. xxxviii. 11, הֵם for הוּא) equivalent to רַב, but the one righteous man is contrasted with many unrighteous. The arms are here named instead of the bow in ver. 15*b*. He whose arms are broken can neither injure others nor help himself. Whereas Jahve does for the righteous what earthly wealth and human power cannot do: He Himself upholds them.

Vers. 18, 19. The life of those who love Jahve with the whole heart is, with all its vicissitudes, an object of His loving regard and of His observant providential care, i. 6, xxxi. 8, cf. 16. He neither suffers His own to lose their heritage nor to be themselves lost to it. The *αἰώνιος κληρονομία* is not as yet thought of as extending into the future world, as in the New Testament. In ver. 19 the surviving refers only to this present life.

Ver. 20. With כִּי the preceding assertion is confirmed by its opposite (cf. cxxx. 4). כִּיקַר כָּרִים forms a fine play in sound; יְקַר is a substantivized adjective like גְּדֹל, Ex. xv. 16. Instead of בֶּעָשָׁן, it is not to be read בֶּעָשָׁן, Hos. xiii. 3; the ב is secured by cii. 4, lxxviii. 33. The idea is, that they vanish into smoke, *i.e.* are resolved into it, or also, that they vanish in the manner of smoke, which is first thick, but then becomes thinner and thinner till it disappears (Rosenmüller, Hupfeld, Hitzig); both expressions are admissible as to fact and as to the language, and the latter is commended by בַּהֶבֶל, lxxviii. 33, cf. בְּצֶלֶם, xxxix. 7. בֶּעָשָׁן belongs to the first, regularly accented כָּלוּ; for the *Munach* by בעשן is the substitute for *Mugrash*, which never can be used where at least two syllables do not precede the *Silluk* tone (*vid. Psalter* ii. 503). The second כָּלוּ has the accent on the *penult.* for a change (Ew. § 194, *c*), *i.e.* variation of the rhythm (cf. לִמָּה ‥ לִמָּה, xlii. 10, xliii. 2; עוּרִי ‥ עוּרִי, Judg. v. 12, and on cxxxvii. 7), and in particular here on account of its pausal position (cf. עֲרוּ, cxxxvii. 7).

Vers. 21, 22. It is the promise expressed in Deut. xv. 6, xxviii. 12, 44, which is rendered in ver. 21 in the more universal, sententious form. לָוָה signifies to be bound or under obligation to any one = to borrow and to owe (*nexum esse*). The confirmation of ver. 22 is not inappropriate (as Hitzig considers it, who places ver. 22 after ver. 20): in that ever deeper

downfall of the ungodly, and in that charitableness of the righteous, which becomes more and more easy to him by reason of his prosperity, the curse and blessing of God, which shall be revealed in the end of the earthly lot of both the righteous and the ungodly, are even now foretold. Whilst those who reject the blessing of God are cut off, the promise given to the patriarchs is fulfilled in the experience of those who are blessed of God, in all its fulness.

Vers. 23, 24. By Jahve (מִן, *ἀπό*, almost equivalent to *ὑπό* with the passive, as in Job xxiv. 1, Eccles. xii. 11, and in a few other passages) are a man's steps made firm, established; not: ordered or directed (LXX., Jerome, *κατευθύνεται*), which, according to the extant usage of the language, would be הוּכְנוּ (passive of הֵכִין, Prov. xvi. 9, Jer. x. 23, 2 Chron. xxvii. 6), whereas כּוֹנְנוּ, the *Pulal* of כּוּן, is to be understood according to xl. 3. By גֶּבֶר is meant man in an emphatic sense (Job xxxviii. 3), and in fact in an ethical sense; compare, on the other hand, the expression of the more general saying, "Man proposes, and God disposes," Prov. xvi. 9, xx. 24, Jer. x. 23. Ver. 23*b* shows that it is the upright man that is meant in ver. 23*a*: to the way, *i.e.* course of life, of such an one God turns with pleasure (יַחְפֹּץ pausal change of vowel for יַחְפֵּץ): supposing he should fall, whether it be a fall arising from misfortune or from error, or both together, he is not prostrated, but Jahve upholds his hand, affords it a firm point of support or fulcrum (cf. תָּמַךְ בְּ, lxiii. 9, and frequently), so that he can raise himself again, rise up again.

Vers. 25, 26. There is an old theological rule: *promissiones corporales intelligendæ sunt cum exceptione crucis et castigationis.* Temporary forsakenness and destitution the Psalm does not deny: it is indeed even intended to meet the conflict of doubt which springs up in the minds of the God-fearing out of certain conditions and circumstances that are seemingly contradictory to the justice of God; and this it does, by contrasting that which in the end abides with that which is transitory, and in fact without the knowledge of any final decisive adjustment in a future world; and it only solves its problem, in so far as it is placed in the light of the New Testament, which already dawns in the Book of Ecclesiastes.

Vers. 27, 28*a*. The round of the exhortations and promises

is here again reached as in ver. 3. The imperative שְׁכֹן, which is there hortatory, is found here with the ו of sequence in the sense of a promise: and continue, doing such things, to dwell for ever = so shalt thou, etc. (שְׁכֹן, pregnant as in cii. 29, Isa. lvii. 15). Nevertheless the imperative retains its meaning even in such instances, inasmuch as the exhortation is given to share in the reward of duty at the same time with the discharge of it. On ver. 28*a* compare xxxiii. 5.

Vers. 28*b*, 29. The division of the verses is wrong; for the ם strophe, without any doubt, closes with חֲסִידָיו, and the ע strophe begins with לְעוֹלָם, so that, according to the text which we possess, the ע of this word is the acrostic letter. The LXX., however, after *εἰς τὸν αἰῶνα φυλαχθήσονται* has another line, which suggests another commencement for the ע strophe, and runs in *Cod. Vat.*, incorrectly, *ἄμωμοι ἐκδικήσονται*, in *Cod. Alex.*, correctly, *ἄνομοι δὲ ἐκδιωχθήσονται* (Symmachus, *ἄνομοι ἐξαρθήσονται*). By *ἄνομος* the LXX. translates עָרִיץ in Isa. xxix. 20; by *ἄνομα*, עַוְלָה in Job xxvii. 4; and by *ἐκδιώκειν*, הַצְמִית, the synonym of הַשְׁמִיד, in Ps. ci. 5; so that consequently this line, as even Venema and Schleusner have discerned, was עַוְלִים נִשְׁמָדוּ. It will at once be seen that this is only another reading for לעולם נשמרו; and, since it stands side by side with the latter, that it is an ancient attempt to produce a correct beginning for the ע strophe, which has been transplanted from the LXX. into the text. It is, however, questionable whether this reparation is really a restoration of the original words (Hupfeld, Hitzig); since עָוַל (עָוַיל) is not a word found in the Psalms (for which reason Böttcher's conjecture of עֹשֵׂי עַוְלָה more readily commends itself, although it is critically less probable), and לעולם נשמרו forms a continuation that is more naturally brought about by the context and perfectly logical.

Vers. 30, 31. The verb הָגָה unites in itself the two meanings of meditating and of meditative utterance (*vid.* ii. 1), just as אָמַר those of thinking and speaking. Ver. 31*b* in this connection affirms the stability of the moral nature. The walk of the righteous has a fixed inward rule, for the Tôra is to him not merely an external object of knowledge and a compulsory precept; it is in his heart, and, because it is the Tôra of his God whom he loves, as the motive of his actions closely united with

his own will. On תִּמְעַר, followed by the subject in the plural, compare xviii. 35, lxxiii. 2 *Chethîb*.

Vers. 32, 33. The Lord as *ἀνακρίνων* is, as in 1 Cor. iv. 3 sq., put in contrast with the *ἀνακρίνειν* of men, or of human *ἡμέρα*. If men sit in judgment upon the righteous, yet God, the supreme Judge, does not condemn him, but acquits him (cf. on the contrary cix. 7). *Si condemnamur a mundo*, exclaimed Tertullian to his companions in persecution, *absolvimur a Deo*.

Ver. 34. Let the eye of faith directed hopefully to Jahve go on its way, without suffering thyself to be turned aside by the persecution and condemnation of the world, then He will at length raise thee out of all trouble, and cause thee to possess (לָרֶשֶׁת, *ut possidas et possideas*) the land, as the sole lords of which the evil-doers, now cut off, conducted themselves.

Vers. 35, 36. עָרִיץ (after the form צַדִּיק) is coupled with רָשָׁע, just as these two words alternate in Job xv. 20: a terror-inspiring, tyrannical evil-doer; cf. besides also Job v. 3. The participle in ver. 35*b* forms a clause by itself: *et se diffundens*, scil. *erat*. The LXX. and Jerome translate as though it were כארז הלבנן, "like the cedars of Lebanon," instead of כאזרח רענן. But אֶזְרָח רַעֲנָן is the expression for an oak, terebinth, or the like, that has grown from time immemorial in its native soil, and has in the course of centuries attained a gigantic size in the stem, and a wide-spreading overhanging head. וַיַּעֲבֹר does not mean: then he vanished away (Hupfeld and others); for עָבַר in this sense is not suitable to a tree. Luther correctly renders it: *man ging vorüber*, one (they) passed by, Ges. § 137, 3. The LXX., Syriac, and others, by way of lightening the difficulty, render it: then I passed by.

Vers. 37, 38. תָּם might even be taken as neuter for תֹּם, and יָשָׁר for יֹשֶׁר; but in this case the poet would have written רָעָה instead of רָאָה; שָׁמַר is therefore used as, *e.g.*, in 1 Sam. i. 12. By כִּי that to which attention is specially called is introduced. The man of peace has a totally different lot from the evil-doer who delights in contention and persecution. As the fruit of his love of peace he has אַחֲרִית, a future, Prov. xxiii. 18, xxiv. 14, viz. in his posterity, Prov. xxiv. 20; whereas the apostates are altogether blotted out; not merely they themselves, but even the posterity of the ungodly is cut off, Amos

iv. 2, ix. 1, Ezek. xxiii. 25. To them remains no posterity to carry forward their name, their אַחֲרִית is devoted to destruction (cf. cix. 13 with Num. xxiv. 20).

Vers. 39, 40. The salvation of the righteous cometh from Jahve; it is therefore characterized, in accordance with its origin, as sure, perfect, and enduring for ever. מָעוֹזָם is an apposition; the *plena scriptio* serves, as in 2 Sam. xxii. 33, to indicate to us that מעז is meant in this passage to signify not a fortress, but a hiding-place, a place of protection, a refuge, in which sense معاذ الله (the protection of God) and معاذوجه الله (the protection of God's presence) is an Arabic expression (also used as a formula of an oath); *vid.* moreover on xxxi. 3. The moods of sequence in ver. 40 are *aoristi gnomici*. The parallelism in ver. 40*ab* is progressive after the manner of the Psalms of degrees. The short confirmatory clause *ki châsu bo* forms an expressive closing cadence.

PSALM XXXVIII.

PRAYER FOR THE CHANGING OF MERITED WRATH INTO RESCUING LOVE.

2 JAHVE, do not in Thy wrath rebuke me,
And in Thy hot displeasure chasten me.
3 For Thine arrows have entered deep into me,
And Thy hand hath sunk down upon me.

4 There is no soundness in my flesh because of Thine anger,
There is no health in my bones because of my sin.
5 For mine iniquities are gone over my head,
Like a heavy burden they are too heavy for me.

6 My wounds stink and fester
Because of my foolishness.
7 I am bent, I am sore bowed down,
All the day long do I go mourning.

8 For my loins are full of burning,
And there is no soundness in my flesh.

9 I am benumbed and sore crushed,
I roar by reason of the groaning of my heart.

10 O Lord, to Thee is all my desire manifest,
And my sighing is not hidden from Thee.
11 My heart beateth quickly, my strength hath failed me,
And the light of mine eyes, even of these, is gone from me.

12 My lovers and friends stand aloof from my stroke,
[And my kinsmen stand afar off,]
13 And they lay snares for me who seek after my soul,
And they who strive after my misfortune speak mischievous things,
And utter falsehoods continually.

14 But I am like a deaf man, as though I heard not,
And like one dumb that openeth not his mouth;
15 I am become like a man that heareth not,
And in whose mouth are no replies.

16 For in Thee, Jahve, do I hope;
Thou, Thou wilt answer, O Lord my God.
17 For I say: Let them not rejoice over me
Who, when my foot tottereth, would magnify themselves against me,

18 For I am ready to fall,
And my great sorrow is ever before me.
19 For mine iniquity must I confess,
I must tremble on account of my sin.

20 But mine enemies are vigorous, they are numerous,
And many are my lying haters.
21 And requiting evil for good,
They are hostile towards me for my following that which is good.

22 Forsake me not, Jahve;
My God, be not far from me.
23 Make haste to help me;
O Lord, who art my salvation!

The penitential Psalm, xxxviii., is placed immediately after Ps. xxxvii. on account of the similarity of its close to the ת strophe of that Psalm. It begins like Ps. vi. If we regard David's adultery as the occasion of it (cf. more especially 2 Sam. xii. 14), then Ps. vi., xxxviii., li., xxxii. form a chronological series. David is distressed both in mind and body, forsaken by his friends, and regarded by his foes as one who is cast off for ever. The fire of divine anger burns within him like a fever, and the divine withdrawal as it were rests upon him like darkness. But he fights his way by prayer through this fire and this darkness to the bright confidence of faith. The Psalm, although it is the pouring forth of such elevated and depressed feelings, is nevertheless symmetrically and skilfully laid out. It consists of three main paragraphs, which divide into four (vers. 2–9), three (vers. 10–15), and four (vers. 16–23) tetrastichs. The way in which the names of God are brought in is well conceived. The first word of the first group or paragraph is יהוה, the first word of the second אֲדֹנָי, and in the third יהוה and אֲדֹנָי are used interchangeably twice. The Psalm, in common with Ps. lxx., bears the inscription לְהַזְכִּיר. The chronicler, in 1 Chron. xvi. 4, refers to these *Hazkir* Psalms together with the *Hodu* and *Halleluja* Psalms. In connection with the presentation of meat-offerings, מִנְחוֹת, a portion of the meat-offering was cast into the altar fire, viz. a handful of the meal mixed with oil and the whole of the incense. This portion was called אַזְכָּרָה, *ἀνάμνησις*, and to offer it הַזְכִּיר (a denominative), because the ascending smoke was intended to bring the owner of the offering into remembrance with God. In connection with the presentation of this memorial portion of the *mincha*, the two Psalms are appointed to be used as prayers; hence the inscription: *at the presentation of the Azcara* (the portion taken from the meal-offering). The LXX. adds here *περὶ* (*τοῦ*) *σαββάτου*; perhaps equivalent to לַשַּׁבָּת.

In this Psalm we find a repetition of a peculiarity of the penitential Psalms, viz. that the praying one has to complain not only of afflictions of body and soul, but also of outward enemies, who come forward as his accusers and take occasion from his sin to prepare the way for his ruin. This arises from the fact that the Old Testament believer, whose perception of sin was not as yet so spiritual and deep as that of the New

Testament believer, almost always calls to mind some sinful act that has become openly known. The foes, who would then prepare for his ruin, are the instruments of the Satanic power of evil (cf. ver. 21, יְשָׂטְנוּנִי), which, as becomes perceptible to the New Testament believer even without the intervention of outward foes, desires the death of the sinning one, whereas God wills that he should live.

Vers. 2–9. David begins, as in Ps. vi., with the prayer that his punitive affliction may be changed into disciplinary. Bakius correctly paraphrases ver. 2: *Corripe sane per legem, castiga per crucem, millies promerui, negare non possum, sed castiga, quæso, me ex amore ut pater, non ex furore et fervore ut judex; ne punias justitiæ rigore, sed misericordiæ dulcore* (cf. on vi. 2). The negative is to be repeated in ver. 2*b*, as in i. 5, ix. 19, lxxv. 6. In the description, which gives the ground of the cry for pity, נַחֵת is not the *Piel*, as in xviii. 35, but the *Niphal* of the *Kal* נָחַת immediately following (root נח). קֶצֶף is anger as a breaking forth, *fragor* (cf. Hos. x. 7, LXX. *φρύγανον*), with ĕ instead of ĭ in the first syllable, vowels which alternate in this word; and חֵמָה, as a glowing or burning. חִצִּים (in Homer, *κῆλα*), God's wrath-arrows, *i.e.* lightnings of wrath, are His judgments of wrath; and יָד, as in xxxii. 4, xxxix. 11, God's punishing hand, which makes itself felt in dispensing punishment, hence תִּנְחַת might be attached as a mood of sequence. In ver. 4 wrath is called זַעַם as a boiling up. Sin is the cause of this experiencing wrath, and the wrath is the cause of the bodily derangement; sin as an exciting cause of the wrath always manifests itself outwardly even on the body as a fatal power. In ver. 5*a* sin is compared to waters that threaten to drown one, as in ver. 5*b* to a burden that presses one down. יִכְבְּדוּ מִמֶּנִּי, they are heavier than I, *i.e.* than my power of endurance, too heavy for me. In ver. 6 the effects of the operation of the divine hand (as punishing) are wounds, חַבּוּרֹת (properly, suffused variegated marks from a blow or wheals, Isa. i. 6; from חָבַר, حبر, to be or make striped, variegated), which הִבְאִישׁוּ, send forth an offensive smell, and נָמַקּוּ, suppurate. Sin, which causes this, is called אִוֶּלֶת, because, as it is at last manifest, it is always the destruction of itself.

With emphasis does מִפְּנֵי אִוַּלְתִּי form the second half of the verse. To take נַּעֲוֵיתִי out of ver. 7 and put it to this, as Meier and Thenius propose, is to destroy this its proper position. On the three מִפְּנֵי, *vid.* Ewald, § 217, *l.* Thus sick in soul and body, he is obliged to bow and bend himself in the extreme. נַּעֲוָה is used of a convulsive drawing together of the body, Isa. xxi. 3; שְׁחַח, of a bowed mien, Ps. xxxv. 14; הָלַךְ, of a heavy, lagging gait. With כִּי in ver. 8 the grounding of the petition begins for the third time. His כְּסָלִים, *i.e.* internal muscles of the loins, which are usually the fattest parts, are full of נִקְלָה, that which is burnt, *i.e.* parched. It is therefore as though the burning, starting from the central point of the bodily power, would spread itself over the whole body: the wrath of God works commotion in this latter as well as in the soul. Whilst all the energies of life thus yield, there comes over him a partial, almost total lifelessness. פּוּג is the proper word for the coldness and rigidity of a corpse; the *Niphal* means to be brought into this condition, just as נִדְכָּא means to be crushed, or to be brought into a condition of crushing, *i.e.* of violent dissolution. The מִן of מִנַּהֲמַת is intended to imply that the loud wail is only the utterance of the pain that is raging in his heart, the outward expression of his ceaseless, deep inward groaning.

Vers. 10–15. Having thus bewailed his suffering before God, he goes on in a somewhat calmer tone: it is the calm of weariness, but also of the rescue which shows itself from afar. He has complained, but not as if it were necessary for him first of all to make God acquainted with his suffering; the Omniscient One is directly cognisant of (has directly before Him, נֶגֶד, like לְנֶגֶד in xviii. 25) every wish that his suffering extorts from him, and even his softer sighing does not escape His knowledge. The sufferer does not say this so much with the view of comforting himself with this thought, as of exciting God's compassion. Hence he even goes on to draw the piteous picture of his condition: his heart is in a state of violent rotary motion, or only of violent, quickly repeated contraction and expansion (*Psychol.* S. 252; tr. p. 297), that is to say, a state of violent palpitation (סְחַרְחַר, *Pealal* according to Ges. § 55, 3). Strength of which the heart is the centre (xl. 13) has left him, and the light of his eyes, even of these (by attraction for גַּם־הוּא,

since the light of the eyes is not contrasted with anything else), is not with him, but has become lost to him by weeping, watching, and fever. Those who love him and are friendly towards him have placed themselves far from his stroke (נֶגַע, the touch of God's hand of wrath), merely looking on (Obad. ver. 11), therefore in a position hostile (2 Sam. xviii. 13) rather than friendly. מִנֶּגֶד, far away, but within the range of vision, within sight, Gen. xxi. 16, Deut. xxxii. 52. The words וְקָרוֹבַי מֵרָחֹק עָמָדוּ, which introduce a pentastich into a Psalm that is tetrastichic throughout, have the appearance of being a gloss or various reading: מִנֶּגֶד = מֵרָחֹק, 2 Kings ii. 7. His enemies, however, endeavour to take advantage of his fall and helplessness, in order to give him his final death-blow. וַיְנַקְּשׁוּ (with the ק dageshed*) describes what they have planned in consequence of the position he is in. The substance of their words is הַוּוֹת, utter destruction (*vid.* v. 10); to this end it is מִרְמוֹת, deceit upon deceit, malice upon malice, that they unceasingly hatch with heart and mouth. In the consciousness of his sin he is obliged to be silent, and, renouncing all self-help, to abandon his cause to God. Consciousness of guilt and resignation close his lips, so that he is not able, nor does he wish, to refute the false charges of his enemies; he has no תּוֹכָחוֹת, counter-evidence wherewith to vindicate himself. It is not to be rendered: "just as one dumb opens not his mouth;" כְּ is only a preposition, not a conjunction, and it is just here, in vers. 14, 15, that the manifest proofs in support of this are found.†

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* The various reading וַיְנַקְּשׁוּ in Norzi rests upon a misapprehended passage of Abulwalîd (*Rikma*, p. 166).

† The passages brought forward by Hupfeld in support of the use of כְּ as a conjunction, viz. xc. 5, cxxv. 1, Isa. liii. 7, lxi. 11, are invalid; the passage that seems most to favour it is Obad. ver. 16, but in this instance the expression is elliptical, כְּלֹא being equivalent to כַּאֲשֶׁר לֹא, like לְלֹא, Isa. lxv. 1, = לַאֲשֶׁר לֹא. It is only כְּמוֹ (كما) that can be used as a conjunction; but כְּ (ك) is always a preposition in ancient Hebrew just as in Syriac and Arabic (*vid.* Fleischer in the *Hallische Allgem. Lit. Zeitschr.* 1843, Bd. iv. S. 117 ff.). It is not until the mediæval synagogal poetry (*vid.* Zunz, *Synagogal-poesie des Mittelalters*, S. 121, 381 f.) that it is admissible to use it as a conjunction (*e.g.* כְּמָצָא, when he had found), just as it also occurs in Himjaritic, according to Osiander's deciphering of the

Vers. 16–23. Become utterly useless in himself, he renounces all self-help, for (כִּי) he hopes in Jahve, who alone can help him. He waits for His answer, for (כי) he says, etc. —he waits for an answer, for the hearing of this his petition which is directed towards the glory of God, that God would not suffer his foes to triumph over him, nor strengthen them in their mercilessness and injustice. Ver. 18*b* appears also to stand under the government of the פֶּן;* but, since in this case one would look for a *Waw relat.* and a different order of the words, ver. 18*b* is to be regarded as a subject-clause: "who, when my foot totters, *i.e.* when my affliction changes to entire downfall, would magnify themselves against me." In ver. 18, כִּי connects what follows with בְּמוֹט רַגְלִי by way of confirmation: he is נָכוֹן לְצֶלַע, ready for falling (xxxv. 15), he will, if God does not graciously interpose, assuredly fall headlong. The fourth כִּי in ver. 19 is attached confirmatorily to ver. 18*b*: his intense pain or sorrow is ever present to him, for he is obliged to confess his guilt, and this feeling of guilt is just the very sting of his pain. And whilst he in the consciousness of well-deserved punishment is sick unto death, his foes are numerous and withal vigorous and full of life. Instead of חַיִּים, probably חִנָּם, as in xxxv. 19, lxix. 5, is to be read (Houbigant, Hitzig, Köster, Hupfeld, Ewald, and Olshausen). But even the LXX. read חיים; and the reading which is so old, although it does not very well suit עָצְמוּ (instead of which one would look for וְעָצוּמִים), is still not without meaning: he looks upon himself, according to ver. 9, more as one dead than living; his foes, however, are חַיִּים, living, *i.e.* vigorous. The verb frequently has this pregnant meaning, and the adjective can also

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inscriptions. The verbal clause appended to the word to which this כְּ, *instar*, is prefixed is for the most part an attributive clause as above, but sometimes even a circumstantial clause (حال), as in xxxviii. 14; cf. *Sur.* lxii. 5: "as the likeness of an ass carrying books."

* The following are the constructions of פֶּן when a clause of more than one member follows it: (1) *fut.* and *perf.*, the latter with the tone of the *perf. consec.*, *e.g.* Ex. xxxiv. 15 sq., or without it, *e.g.* xxviii. 1 (which see); (2) *fut.* and *fut.* as in ii. 12, Jer. li. 46. This construction is indispensable where it is intended to give special prominence to the subject notion or a secondary notion of the clause, *e.g.* Deut. xx. 6. In one instance פֶּן is even followed (3) by the *perf.* and *fut. consec.*, viz. 2 Kings ii. 16.

have it. Just as the accentuation of the form סַבּוּ varies elsewhere out of pause, וְרַבּוּ here has the tone on the *ultima*, although it is not *perf. consec.** Ver. 21*a* is an apposition of the subject, which remains the same as in ver. 20. Instead of וְרוֹפְפִי (Ges. § 61, rem. 2) the *Kerî* is וְרָדְפִי, *rādᵉphî* (without any *Makkeph* following), or וְרָדְפִי, *rādᵉphî;* cf. on this pronunciation, lxxxvi. 2, xvi. 1, and with the *Chethîb* רדופי, the *Chethîb* צרופה, xxvi. 2, also מיורדי, xxx. 4. By the "following of that which is good" David means more particularly that which is brought into exercise in relation to his present foes.† He closes in vers. 22 sq. with sighs for help. No lighting up of the darkness of wrath takes place. The *fides supplex* is not changed into *fides triumphans.* But the closing words, "O Lord, my salvation" (cf. li. 16), show where the repentance of Cain and that of David differ. True repentance has faith within itself, it despairs of itself, but not of God.

PSALM XXXIX.

PRAYERS OF ONE SORELY TRIED AT THE SIGHT OF THE PROSPERITY OF THE UNGODLY.

2 I SAID: "I will keep my ways against sinning with my tongue;
I will keep a bridle on my mouth,
So long as the wicked is before me."
3 I was dumb in silence,

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* As *perf. consec.* the following have the accent on the *ultima*:—וְחַתּוּ, Isa. xx. 5, Obad. ver. 9, and וְרַבּוּ, Isa. lxvi. 16; perhaps also וְקַלּוּ, וְחַדּוּ, Hab. i. 8, and וְרַבּוּ (*perf. hypoth.*), Job xxxii. 15. But there is no special reason for the *ultima*-accentuation of רַבּוּ, lv. 22; רַבּוּ, lxix. 5; דַּלּוּ, Isa. xxxviii. 14; קַלּוּ, Jer. iv. 13; שָׁחוּ, Prov. xiv. 19, Hab. iii. 6; חַתּוּ, Job xxxii. 15; זַבּוּ, צַחוּ, Lam. iv. 7.

† In the Greek and Latin texts, likewise in all the Æthiopic and several Arabic texts, and in the Syriac *Psalterium Medilanense*, the following addition is found after ver. 21: *Ce aperripsan me ton agapeton osi necron ebdelygmenon, Et projecerunt me dilectum tanquam mortuum abominatum* (so the *Psalt. Veronense*). Theodoret refers it to Absalom's relation to David. The words ὡσεὶ νεκρὸν ἐβδελυγμένον are taken from Isa. xiv. 19.

I held my peace taking no note of prosperity,
Yet my pain became violent.
4 My heart was hot within me,
While I mused the fire burned—
I spake with my tongue.

5 Make me to know, O Jahve, mine end,
And the measure of my days how short it is;
Oh that I might know, how frail I am!
6 Behold, Thou hast made my days as a handbreadth,
And my lifetime is as nothing before Thee.
Only a mere breath is every man, however firm he may stand. (*Sela.*)
7 Only as a shadow doth man wander to and fro,
Only for a breath do they make an uproar;
He heapeth up and knoweth not who will gather it.

8 And now for what shall I wait, Lord!
My hope is towards Thee.
9 From all my transgressions rescue me,
Make me not a reproach of the profane!
10 I am dumb, I open not my mouth,
For Thou, Thou hast done it.
11 Take away from me Thy stroke,
Before the blow of Thy hand I must perish.
12 When Thou with rebukes dost chasten a man for iniquity,
Thou makest his beauty melt away, like the damage of the moth—
Only a breath are all men. (*Sela.*)

13 O hear my prayer, Jahve,
And hearken to my cry!
At my tears be not silent,
For I am a guest with Thee,
A sojourner, like all my fathers.
14 Look away from me, that I may rally,
Before I go hence and am no more.

In xxxviii. 14 the poet calls himself a dumb person, who opens not his mouth; this submissive, resigned keeping of

silence he affirms of himself in the same words in xxxix. 3 also. This forms a prominent characteristic common to the two Psalms, which fully warranted their being placed together as a pair. There is, however, another Psalm, which is still more closely related to Ps. xxxix., viz. Ps. lxii., which, together with Ps. iv., has a similar historical background. The author, in his dignity, is threatened by those who from being false friends have become open enemies, and who revel in the enjoyment of illegitimately acquired power and possessions. From his own experience, in the midst of which he commits his safety and his honour to God, he derives the general warnings, that to trust in riches is deceptive, and that power belongs alone to God the Avenger—two doctrines, in support of which the issue of the affair with Absalom was a forcible example. Thus it is with Ps. lxii., and in like manner Ps. xxxix. also. Both Psalms bear the name of Jeduthun side by side with the name of David at their head; both describe the nothingness of everything human in the same language; both delight more than other Psalms in the use of the assuring, confident אַךְ; both have סלה twice; both coincide in some points with the Book of Job; the form of both Psalms, however, is so polished, transparent, and classic, that criticism is not authorized in assigning to this pair of Psalms any particular poet other than David. The reason of the redacteur not placing Ps. lxii. immediately after Ps. xxxix. is to be found in the fact that Ps. lxii. is an Elohim-Psalm, which could not stand in the midst of Jahve-Psalms.

To the inscribed לַמְנַצֵּחַ, לִידִיתוּן is added in this instance. The name is also written thus in lxxvii. 1, 1 Chron. xvi. 38, Neh. xi. 17, and always with the *Kerî* יְדוּתוּן, which, after the analogy of זְבוּלוּן, is the more easily pronouncible pointing (lxii. 1). It is an offshoot of the form יְדוּת or יְדִית; cf. שְׁבוּת and שְׁבִית, חֲפוּשׁוּת and חֲפִשִׁית. It is the name of one of David's three choir-masters or precentors—the third in conjunction with Asaph and Heman, 1 Chron. xvi. 41 sq., xxv. 1 sqq., 2 Chron. v. 12, xxxv. 15, and is, without doubt, the same person as אֵיתָן, 1 Chron. ch. xv., a name which is changed into ידותון after the arrangement in Gibeon, 1 Chron. ch. xvi. Consequently side by side with למנצח לידותון will be the name of the מנצח himself, *i.e.* the name of the person to whom the

song was handed over to be set to music. The fact that in two inscriptions (lxii. 1, lxxvii. 1) we read עַל instead of the לְ of לִידִיתוּן, does not militate against this. By לְ Jeduthun is denoted as the person to whom the song was handed over for performance; and by עַל, as the person to whom the performance was assigned. The rendering: "to the director of the Jedithunites," adopted by Hitzig, is possible regarding the ידותון as used as a generic name like אהרן in 1 Chron. xii. 27, xxvii. 17; but the customary use of the לְ in inscriptions is against it.

The Psalm consists of four stanzas without any strophic symmetry. The first three are of only approximately the same compass, and the final smaller stanza has designedly the character of an epilogue.

Vers. 2–4. The poet relates how he has resolved to bear his own affliction silently in the face of the prosperity of the ungodly, but that his smart was so overpowering that he was compelled involuntarily to break his silence by loud complaint. The resolve follows the introductory אָמַרְתִּי in cohortatives. He meant to take heed to his ways, *i.e.* his manner of thought and action, in all their extent, lest he should sin with his tongue, viz. by any murmuring complaint concerning his own misfortune, when he saw the prosperity of the ungodly. He was resolved to keep (*i.e.* cause invariably to press) a bridling (cf. on the form, Gen. xxx. 37), or a bridle (*capistrum*), upon his mouth, so long as he should see the ungodly continuing and sinning in the fulness of his strength, instead of his speedy ruin which one ought to expect. Then he was struck dumb דּוּמִיָּה, in silence, *i.e.* as in lxii. 2, cf. Lam. iii. 26, in resigned submission, he was silent מִטּוֹב, turned away from (*vid.* xxviii. 1, 1 Sam. vii. 8, and frequently) prosperity, *i.e.* from that in which he saw the evil-doer rejoicing; he sought to silence for ever the perplexing contradiction between this prosperity and the righteousness of God. But this self-imposed silence gave intensity to the repressed pain, and this was thereby נֶעְכַּר, stirred up, excited, aroused; the inward heat became, in consequence of restrained complaint, all the more intense (Jer. xx. 9): "and while I was musing a fire was kindled," *i.e.* the thoughts and emotions rubbing against one another produced a blazing fire, viz. of irrepressible vexation, and the end of it was: "I spake

with my tongue," unable any longer to keep in my pain. What now follows is not what was said by the poet when in this condition. On the contrary, he turns away from his purpose, which has been proved to be impracticable, to God Himself with the prayer that He would teach him calm submission.

Vers. 5–7. He prays God to set the transitoriness of earthly life clearly before his eyes (cf. xc. 12); for if life is only a few spans long, then even his suffering and the prosperity of the ungodly will last only a short time. Oh that God would then grant him to know his end (Job vi. 11), *i.e.* the end of his life, which is at the same time the end of his affliction, and the measure of his days, how it is with this (מָה, *interrog. extenuantis*, as in viii. 5), in order that he may become fully conscious of his own frailty! Hupfeld corrects the text to מַה־חָלֶד אָנִי, after the analogy of lxxxix. 48, because חָדֵל cannot signify "frail." But חָדֵל signifies that which leaves off and ceases, and consequently in this connection, finite and transitory or frail. מה, *quam*, in connection with an adjective, as in viii. 2, xxxi. 20, xxxvi. 8, lxvi. 3, cxxxiii. 1. By הֵן (the customary form of introducing the *propositio minor*, Lev. x. 18, xxv. 20) the preceding petition is supported. God has, indeed, made the days, *i.e.* the lifetime, of a man טְפָחוֹת, handbreadths, *i.e.* He has allotted to it only the short extension of a few handbreadths (cf. יָמִים, a few days, *e.g.* Isa. lxv. 20), of which nine make a yard (cf. *πήχυιος χρόνος* in Mimnermus, and 1 Sam. xx. 3); the duration of human life (on חֶלֶד *vid.* xvii. 14) is as a vanishing nothing before God the eternal One. The particle אַךְ is originally affirmative, and starting from that sense becomes restrictive; just as רַק is originally restrictive and then affirmative. Sometimes also, as is commonly the case with אָבֵן, the affirmative signification passes over into the adversative (cf. *verum, verum enim vero*). In our passage, agreeably to the restrictive sense, it is to be explained thus: nothing but mere nothingness (cf. xlv. 14, Jas. i. 2) is every man נִצָּב, standing firmly, *i.e.* though he stand never so firmly, though he be never so stedfast (Zech. xi. 16). Here the music rises to tones of bitter lament, and the song continues in ver. 7 with the same theme. צֶלֶם, belonging to the same root as צֵל, signifies a shadow-outline, an image; the בְּ is, as in xxxv. 2, *Beth essentiæ*: he walks about consisting only of an unsubstantial shadow.

Only הֶבֶל, breath-like, or after the manner of breath (cxliv. 4), from empty, vain motives and with vain results, do they make a disturbance (pausal *fut. energicum*, as in xxxvi. 8); and he who restlessly and noisily exerts himself knows not who will suddenly snatch together, *i.e.* take altogether greedily to himself, the many things that he heaps up (צָבַר, as in Job xxvii. 16); cf. Isa. xxxiii. 4, and on —*ām* = *αὐτά*, Lev. xv. 10 (in connection with which אֵלֶּה הדברים, cf. Isa. xlii. 16, is in the mind of the speaker).

Vers. 8–12. It is customary to begin a distinct turning-point of a discourse with וְעַתָּה: and now, *i.e.* in connection with this nothingness or vanity of a life which is so full of suffering and unrest, what am I to hope, *quid sperem* (concerning the perfect, *vid.* on xi. 3)? The answer to this question which he himself throws out is, that Jahve is the goal of his waiting or hoping. It might appear strange that the poet is willing to make the brevity of human life a reason for being calm, and a ground of comfort. But here we have the explanation. Although not expressly assured of a future life of blessedness, his faith, even in the midst of death, lays hold on Jahve as the Living One and as the God of the living. It is just this which is so heroic in the Old Testament faith, that in the midst of the riddles of the present, and in the face of the future which is lost in dismal night, it casts itself unreservedly into the arms of God. While, however, sin is the root of all evil, the poet prays in ver. 9*a* before all else, that God would remove from him all the transgressions by which he has fully incurred his affliction; and while, given over to the consequences of his sin, he would become, not only to his own dishonour but also to the dishonour of God, a derision to the unbelieving, he prays in ver. 9*b* that God would not permit it to come to this. פֶּ֫שַׁע, ver. 9*a*, has *Mercha*, and is consequently, as in xxxv. 10, to be read with *â* (not *ŏ*), since an accent can never be placed by *Kametz chatûph*. Concerning נָבָל, ver. 9*b*, see on xiv. 1. As to the rest he is silent and calm; for God is the author, viz. of his affliction (עָשָׂה, used just as absolutely as in xxii. 32, xxxvii. 5, lii. 11, Lam. i. 21). Without ceasing still to regard intently the prosperity of the ungodly, he recognises the hand of God in his affliction, and knows that he has not merited anything better. But it is permitted to him to

pray that God would suffer mercy to take the place of right. נִגְעֶךָ is the name he gives to his affliction, as in xxxviii. 12, as being a stroke (blow) of divine wrath; תִּגְרַת יָדֶךָ, as a quarrel into which God's hand has fallen with him; and by אֲנִי, with the almighty (punishing) hand of God, he contrasts himself the feeble one, to whom, if the present state of things continues, ruin is certain. In ver. 12 he puts his own personal experience into the form of a general maxim: when with rebukes (תּוֹכָחוֹת from תּוֹכַחַת, collateral form with תּוֹכֵחָה, תּוֹכָחוֹת) Thou chastenest a man on account of iniquity (*perf. conditionale*), Thou makest his pleasantness (Isa. liii. 3), *i.e.* his bodily beauty (Job xxxiii. 21), to melt away, moulder away (וַתָּמֶס, *fut. apoc.* from הֵמַסָּה, to cause to melt, vi. 7), like the moth (Hos. v. 12), so that it falls away, as a moth-eaten garment falls into rags. Thus do all men become mere nothing. They are sinful and perishing. The thought expressed in ver. 6*c* is here repeated as a refrain. The music again strikes in here, as there.

Vers. 13, 14. Finally, the poet renews the prayer for an alleviation of his sufferings, basing it upon the shortness of this earthly pilgrimage. The urgent שִׁמְעָה is here fuller toned, being שִׁמְעָה.* Side by side with the language of prayer, tears even appear here as prayer that is intelligible to God; for when the gates of prayer seem to be closed, the gates of tears still remain unclosed (שערי דמעות לא ננעלו), *B. Berachoth* 32*b*. As a reason for his being heard, David appeals to the instability and finite character of this earthly life in language which we also hear from his own lips in 1 Chron. xxix. 15. גֵּר is the stranger who travels about and sojourns as a guest in a country that is not his native land; תּוֹשָׁב is a sojourner, or one enjoying the protection of the laws, who, without possessing any hereditary title, has settled down there, and to whom a settlement is allotted by sufferance. The earth is God's; that which may be said of the Holy Land (Lev. xxv. 23) may be said of the

* So Heidenheim and Baer, following Abulwalîd, Efodi, and Mose ha-Nakdan. The Masoretic observation לית קטין חטף, "only here with *Kametz chateph*," is found appended in codices. This *Chateph kametz* is euphonic, as in לְקָחָה, Gen. ii. 23, and in many other instances that are obliterated in our editions, *vid.* Abulwalîd, חרקמה ס', p. 198, where even מְטַהֲרוֹ = מָטְהֲרוֹ, lxxxix. 45, is cited among these examples (Ges. § 10, 2 rem.).

whole earth; man has no right upon it, he only remains there so long as God permits him. בְּכָל־אֲבוֹתָי glances back even to the patriarchs (Gen. xlvii. 9, cf. xxiii. 4). Israel is, it is true, at the present time in possession of a fixed dwelling-place, but only as the gift of his God, and for each individual it is only during his life, which is but a handbreadth long. May Jahve, then—so David prays—turn away His look of wrath from him, in order that he may shine forth, become cheerful or clear up, before he goes hence and it is too late. הָשַׁע is *imper. apoc. Hiph.* for הַשְׁעֵה (in the signification of *Kal*), and ought, according to the form הָרֵב, properly to be הָשַׁע; it is, however, pointed just like the *imper. Hiph.* of שָׁעַע in Isa. vi. 10, without any necessity for explaining it as meaning *obline* (*oculos tuos*) = *connive* (Abulwalîd), which would be an expression unworthy of God. It is on the contrary to be rendered: look away from me; on which compare Job vii. 19; xiv. 6; on אַבְלִינָה cf. *ib.* x. 20, ix. 27; on בְּטֶרֶם אֵלֵךְ, *ib.* x. 21; on וְאֵינֶנִּי, *ib.* vii. 8, 21. The close of the Psalm, consequently, is re-echoed in many ways in the Book of Job. The Book of Job is occupied with the same riddle as that with which this Psalm is occupied. But in the solution of it, it advances a step further. David does not know how to disassociate in his mind sin and suffering, and wrath and suffering. The Book of Job, on the contrary, thinks of suffering and love together; and in the truth that suffering also, even though it be unto death, must serve the highest interests of those who love God, it possesses a satisfactory solution.

PSALM XL.

THANKSGIVING, AN OFFERING UP OF ONE'S SELF, AND PRAYER.

2 I WAITED patiently upon Jahve,
And He inclined unto me, and heard my cry.
3 And He drew me up out of a pit of destruction, out of the mire of the swamp,
And set my feet upon a rock, made my footsteps firm.
4 And put into my mouth a new song, praise unto our God—
Many see it and fear, and put their trust in Jahve.

5 Blessed is the man who maketh Jahve his trust,
And doth not turn to the proud and to lying apostates.
6 Much hast Thou done, Jahve, my God, in Thy wonders
and Thy thoughts on our behalf;
Nothing can be compared unto Thee,
Else would I declare and speak—
They are too numerous to be numbered.

7 Sacrifice and meat-offering dost Thou not desire,
Ears hast Thou digged for me,
Burnt-offering and sin-offering dost Thou not require.
8 Then said I: "Lo, I come with the roll of the book which
is written concerning me.
9 To do Thy will, my God, do I desire,
And Thy Law is in my inward part."

10 I brought glad tidings of righteousness in the great con-
Lo, I closed not my lips; [gregation,
Jahve, Thou, even Thou knowest it.
11 Thy righteousness did I not hide within my heart,
Thy faithfulness and Thy salvation did I declare,
I concealed not Thy loving-kindness and Thy truth from
the great congregation.

12 Do Thou, then, Jahve, not shut up Thy tender mercies
from me,
Let Thy loving-kindness and Thy truth continually pro-
tect me.
13 For evils have surrounded me without number,
Mine iniquities have taken hold upon me and I am not able
to see;
They are more numerous than the hairs of my head,
And my heart hath failed me.

14 Be pleased, O Jahve, to deliver me;
Jahve, to my help make haste!
15 Let those be ashamed and confounded together who seek
my soul to destroy it;
Let those fall back and be put to shame who desire my
misfortune.

16 Let those be struck dumb on account of the merited
punishment of their shame,
Who say to me: Aha, aha!

17 Let all those heartily rejoice in Thee who seek Thee,
Let those continually say "Jahve be magnified" who love
Thy salvation.
18 Though I be both needy and poor,
The Lord will care for me.
My help and my deliverer art Thou!
My God, make no tarrying!

Ps. xxxix. is followed by Ps. xl., because the language of thanksgiving with which it opens is, as it were, the echo of the language of prayer contained in the former. If Ps. xl. was composed by David, and not rather by Jeremiah—a question which can only be decided by including Ps. lxix. (which see) in the same investigation—it belongs to the number of those Psalms which were composed between Gibea of Saul and Ziklag. The mention of the roll of the book in ver. 8 harmonizes with the retrospective references to the Tôra, which abound in the Psalms belonging to the time of Saul. And to this we may add the vow to praise Jahve בְּקָהָל, vers. 10 sq., cf. xxii. 26, xxxv. 18; the expression, "more in number than the hairs of my head," ver. 13, cf. lxix. 5; the wish יְצָרוּנִי, ver. 12, cf. xxv. 21; the mocking הֶאָח הֶאָח, ver. 16, cf. xxxv. 21, 25; and much besides, on which *vid.* my *Commentary on the Epistle to the Hebrews*, S. 457 [transl. vol. ii. p. 149]. The second half has an independent form in Ps. lxx. It is far better adapted to form an independent Psalm than the first half, which merely looks back into the past, and for this very reason contains no prayer.

The long lines, more in keeping with the style of prayer than of song, which alternate with disproportionately shorter ones, are characteristic of this Psalm. If with these long lines we associate a few others, which are likewise more or less distinctly indicated, then the Psalm can be easily divided into seven six-line strophes.

In the Epistle to the Hebrews, ch. x. 5–10, vers. 7–9 of this Psalm are, by following the LXX., taken as the language of

the Christ at His coming into the world. There can be no doubt in this particular instance that, as we look to the second part of the Psalm, this rendering is brought about typically. The words of David, the anointed one, but only now on the way to the throne, are so moulded by the Holy Spirit, the Spirit of prophecy, that they sound at the same time like the words of the second David, passing through suffering to glory, whose offering up of Himself is the close of the animal sacrifices, and whose person and work are the very kernel and star of the roll of the Law. We are not thereby compelled to understand the whole Psalm as typically predictive. It again descends from the typically prophetic height to which it has risen even from ver. 10 onwards; and from ver. 13 onwards, the typically prophetic strain which still lingers in vers. 10 and 11 has entirely ceased.

Vers. 1–4. David, whom, though not without some hesitation, we regard as the author, now finds himself in a situation in which, on the one hand, he has just been rescued from danger, and, on the other, is still exposed to peril. Under such circumstances praise rightly occupies the first place, as in general, according to l. 23, gratitude is the way to salvation. His hope, although תּוֹחֶלֶת מִמְשָׁכָה (Prov. xiii. 12), has not deceived him; he is rescued, and can now again sing a new song of thanksgiving, an example for others, strengthening their trust. קַוֹּה קִוִּיתִי, I waited with constancy and perseverance. יהוה is the accusative as in xxv. 5, cxxx. 5, and not the vocative as in xxxix. 8. אֲדֹנָי is to be supplied in thought to וַיֵּט, although after the analogy of xvii. 6, xxxi. 3, one might have looked for the *Hiph.* וַיַּט instead of the *Kal.* בּוֹר שְׁאוֹן does not mean a pit of roaring (of water), since שְׁאוֹן standing alone (see, on the other hand, lxv. 8, Isa. xvii. 12 sq.) has not this meaning; and, moreover, "rushing, roaring" (Hengstenberg), tumultuous waters of a pit or a cistern does not furnish any idea that is true to nature; neither does it mean a pit of falling in, since שְׁאָה does not exhibit the signification *deorsum labi*; but the meaning is: a pit of devastation, of destruction, of ruin (Jer. xxv. 31, xlvi. 17), *vid. supra* on xxxv. 8. Another figure is "mire of the marsh" (יָוֵן found only here and in lxix. 3), *i.e.* water, in the miry bottom of which one can find no firm

footing—a combination like מְטַר־נֶּשֶׁם, Zech. x. 1; אַדְמַת־עָפָר, Dan. xii. 2, explained in the Mishna, *Mikvaoth* ix. 2, by טִיט הַבּוֹרוֹת (mire of the cisterns). Taking them out of this, Jahve placed his feet upon a rock, established his footsteps, *i.e.* removed him from the danger which surrounded him, and gave him firm ground under his feet. The high rock and the firm footsteps are the opposites of the deep pit and the yielding miry bottom. This deliverance afforded him new matter for thanksgiving (cf. xxxiii. 3), and became in his mouth "praise to our God;" for the deliverance of the chosen king is an act of the God of Israel on behalf of His chosen people. The futures in ver. 4*b* (with an alliteration similar to lii. 8) indicate, by their being thus cumulative, that they are intended of the present and of that which still continues in the future.

Vers. 5, 6. He esteems him happy who puts his trust (מִבְטַחוֹ, with a latent *Dagesh*, as, according to Kimchi, also in lxxi. 5, Job xxxi. 24, Jer. xvii. 7) in Jahve, the God who has already made Himself glorious in Israel by innumerable wonderful works. Jer. xvii. 7 is an echo of this אַשְׁרֵי. Ps. lii. 9 (cf. xci. 9) shows how Davidic is the language. The expression is designedly not הָאִישׁ, but הַגֶּבֶר, which is better adapted to designate the man as being tempted to put trust in himself. רְהָבִים from רָהָב (not from רַהַב) are the impetuous or violent, who in their arrogance cast down everything. שָׂטֵי כָזָב, "turners aside of falsehood" (שׂוּט = שָׂטָה, cf. ci. 3), is the expression for apostates who yield to falsehood instead of to the truth: to take כָּזָב as accusative of the aim is forbidden by the *status construct.*; to take it as the genitive in the sense of the accusative of the object (like תֹּם לְבָבִי, Prov. ii. 7) is impracticable, because שׂוּט (שׂטה) does not admit of a transitive sense; כזב is, therefore, *genit. qualit.* like אָוֶן in lix. 6. This second strophe contains two practical applications of that which the writer himself has experienced. From this point of view, he who trusts in God appears to the poet to be supremely happy, and a distant view of God's gracious rule over His own people opens up before him. נִפְלְאוֹת are the thoughts of God realized, and מַחְשְׁבוֹת those that are being realized, as in Jer. li. 29, Isa. lv. 8 sq. רַבּוֹת is an accusative of the predicate: in great number, in rich abundance; אֵלֵינוּ, "for us," as *e.g.* in Jer. xv. 1 (Ew. § 217, *c*). His doings towards Israel were from of old a fulness of wondrous

deeds and plans of deliverance, which was ever realizing and revealing itself. There is not עָרֹךְ אֵלֶיךָ, a possibility of comparison with Thee, *οὐκ ἔστι* (Ew. § 321, *c*) *ἰσοῦν τί σοι*—עָרֹךְ as in lxxxix. 7, Isa. xl. 18—they are too powerful (עֲצֻם of a powerful sum, as in lxix. 5, cxxxix. 17, cf. Jer. v. 6) for one to enumerate. According to Rosenmüller, Stier, and Hupfeld, אין ערך אליך even affirms the same thing in other words: it is not possible to lay them forth to Thee (before Thee); but that man should "lay forth" (Symmachus *ἐκθέσθαι*) before God His marvellous works and His thoughts of salvation, is an unbecoming conception. The cohortative forms, which follow, אַגִּידָה וַאֲדַבֵּרָה, admit of being taken as a protasis to what follows, after the analogy of Job xix. 18, xvi. 6, xxx. 26, Ps. cxxxix. 8: if I wish to declare them and speak them forth, they are too powerful (numerous) to be enumerated (Ges. § 128, 1, *d*). The accentuation, however, renders it as a parenthetical clause: I would (as in li. 18, lv. 13, Job vi. 10) declare them and speak them forth. He would do this, but because God, in the fulness of His wondrous works and thoughts of salvation, is absolutely without an equal, he is obliged to leave it undone—they are so powerful (numerous) that the enumeration of them falls far short of their powerful fulness. The words *alioqui pronunciarem et eloquerer* have the character of a parenthesis, and, as ver. 7 shows, this accords with the style of this Psalm.

Vers. 7–9. The connection of the thoughts is clear: great and manifold are the proofs of Thy loving-kindness, how am I to render thanks to Thee for them? To this question he first of all gives a negative answer: God delights not in outward sacrifices. The sacrifices are named in a twofold way: (*a*) according to the material of which they consist, viz. זֶבַח, the animal sacrifice, and מִנְחָה, the meal or meat offering (including the נֶסֶךְ, the wine or drink offering, which is the inalienable accessory of the accompanying *mincha*); (*b*) according to their purpose, in accordance with which they bring about either the turning towards one of the good pleasure of God, as more especially in the case of the עוֹלָה, or, as more especially in the case of the חַטָּאת (in this passage חַטָּאָה), the turning away of the divine displeasure. The fact of the זֶבַח and עוֹלָה standing first, has, moreover, its special reason in the fact that זֶבַח specially designates the *shelamîm* offerings, and to the province of these

latter belongs the thank-offering proper, viz. the *tôda-shelamîm* offering; and that עוֹלָה as the sacrifice of adoration (*προσευχή*), which is also always a general thanksgiving (*εὐχαριστία*), is most natural, side by side with the shelamim, to him who gives thanks. When it is said of God, that He does not delight in and desire such non-personal sacrifices, there is as little intention as in Jer. vii. 22 (cf. Amos v. 21 sqq.) of saying that the sacrificial Tôra is not of divine origin, but that the true, essential will of God is not directed to such sacrifices.

Between these synonymous utterances in ver. 7*a* and 7*c* stands the clause אָזְנַיִם כָּרִיתָ לִי. In connection with this position it is natural, with Roşenmüller, Gesenius, De Wette, and Stier, to explain it "ears hast Thou pierced for me" = this hast Thou engraven upon my mind as a revelation, this disclosure hast Thou imparted to me. But, although כָּרָה, to dig, is even admissible in the sense of digging through, piercing (*vid.* on xxii. 17), there are two considerations against this interpretation, viz.: (1) that then one would rather look for אֹזֶן instead of אָזְנַיִם after the analogy of the phrases הַטֵּה אֹזֶן, גָּלָה אֹזֶן, הֶעִיר אֹזֶן, and פָּתַח אֹזֶן, since the inner sense, in which the external organs of sense, with their functions, have their basis of unity, is commonly denoted by the use of the singular; (2) that according to the syntax, חָפַצְתָּ, כָּרִיתָ, and שָׁאַלְתָּ are all placed on the same level. Thus, therefore, it is with this very אזנים כרית לי that the answer is intended, in its positive form, to begin; and the primary passage, 1 Sam. xv. 22, favours this view: "*Hath Jahve delight in whole burnt-offerings and sacrifices as in one's obeying the voice of Jahve? Behold, to obey is better than sacrifice, to attend better than the fat of rams!*" The assertion of David is the echo of this assertion of Samuel, by which the sentence of death was pronounced upon the kingship of Saul, and consequently the way of that which is well-pleasing to God was traced out for the future kingship of David. God—says David—desires not outward sacrifices, but obedience; ears hath He digged for me, *i.e.* formed the sense of hearing, bestowed the faculty of hearing, and given therewith the instruction to obey.* The idea is not that God has given

* There is a similar expression in the Tamul Kural, Graul's translation, S. 63, No. 418: "An ear, that was not hollowed out by hearing, has, even

him ears in order to hear that disclosure concerning the true will of God (Hupfeld), but, in general, to hear the word of God, and to obey that which is heard. God desires not sacrifices but hearing ears, and consequently the submission of the person himself in willing obedience. To interpret it "Thou hast appropriated me to Thyself לְעֶבֶד עוֹלָם," after Ex. xxi. 6, Deut. xv. 17, would not be out of harmony with the context; but it is at once shut out by the fact that the word is not אָזֶן, but אָזְנַיִם. Concerning the generalizing rendering of the LXX., *σῶμα δὲ κατηρτίσω μου*, following which Apollinaris renders it *αὐτὰρ ἐμοὶ βροτέης τεκτήναο σάρκα γενέθλης*, and the Italic (which is also retained in the *Psalterium Romanum*), *corpus autem perfecisti mihi; vidē* on Heb. x. 5, *Commentary*, S. 460 sq. [transl. vol. ii. p. 153].

The אָז אָמַרְתִּי, which follows, now introduces the expression of the obedience, with which he placed himself at the service of God, when he became conscious of what God's special will concerning him was. With reference to the fact that obedience and not sacrifice has become known to him as the will and requirement of God, he has said: "Lo, I come," etc. By the words "Lo, I come," the servant places himself at the call of his master, Num. xxii. 38, 2 Sam. xix. 21. It is not likely that the words בִּמְגִלַּת סֵפֶר כָּתוּב עָלָי then form a parenthesis, since ver. 9 is not a continuation of that "Lo, I come," but a new sentence. We take the *Beth*, as in lxvi. 13, as the *Beth* of the accompaniment; the roll of the book is the Tôra, and more especially Deuteronomy, written upon skins and rolled up together, which according to the law touching the king (Deut. xvii. 14–20) was to be the vade-mecum of the king of Israel. And עָלַי cannot, as synonymous with the following בְּמֵעַי, signify as much as "written upon my heart," as De Wette and Thenius render it—a meaning which, as Maurer has already correctly replied, עָלַי obtains elsewhere by means of a conception that is altogether inadmissible in this instance. On the contrary, this preposition here, as in 2 Kings xxii. 13, denotes the object of the contents; for כָּתַב עַל signifies to write anything concerning any one, so that he is the subject one has specially in view (*e.g.*

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if hearing, the manner of not hearing." The "hollowing out" meaning in this passage an opening of the inward sense of hearing by instruction.

of the judicial decision recorded in writing, Job. xiii. 26). Because Jahve before all else requires obedience to His will, David comes with the document of this will, the Tôra, which prescribes to him, as a man, and more especially as the king, the right course of conduct. Thus presenting himself to the God of revelation, he can say in ver. 9, that willing obedience to God's Law is his delight, as he then knows that the written Law is written even in his heart, or, as the still stronger expression used here is, in his bowels. The principal form of מֵעַי does not occur in the Old Testament; it was מְעִים (from מֵעַ, מֵעָה, or even מֵעִי), according to current Jewish pronunciation מֵעִים (which Kimchi explains as dual); and the word properly means (*vid.* on Isa. xlviii. 19) the soft parts of the body, which even elsewhere, like רַחֲמִים, which is synonymous according to its original meaning, appear pre-eminently as the seat of sympathy, but also of fear and of pain. This is the only passage in which it occurs as the locality of a mental acquisition, but also with the associated notion of loving acceptance and cherishing protection (cf. the Syriac phrase סם בגו מעיא, *som b^{e}gau m^{e}ajo*, to shut up in the heart = to love). That the Tôra is to be written upon the tables of the heart is even indicated by the Deuteronomion, Deut. vi. 6, cf. Prov. iii. 3, vii. 3. This reception of the Tôra into the inward parts among the people hitherto estranged from God is, according to Jer. xxxi. 33, the characteristic of the new covenant. But even in the Old Testament there is among the masses of Israel "a people with My law in their heart" (Isa. li. 7), and even in the Old Testament, "he who hath the law of his God in his heart" is called righteous (Ps. xxxvii. 31). As such an one who has the Tôra within him, not merely beside him, David presents himself on the way to the throne of God.

Vers. 10, 11. The self-presentation before Jahve, introduced by אָז אָמַרְתִּי, extends from הִנֵּה to מֵעָי; consequently בִּשַּׂרְתִּי joins on to אמרתי, and the אֶכְלָא which stands in the midst of perfects describes the synchronous past. The whole is a retrospect. בִּשֵּׂר, בְּשַׂר (root בש), starting from its sensible primary signification to scrape off, scratch off, rub smooth, means: to smooth any one (*glätten*), Engl. to gladden one, *i.e. vultum ejus diducere*, to make him joyful and glad, more especially to cheer

one by good news (*e.g.* *basharahu* or *bashsharuhu bi-maulûdin*, he has cheered him by the intelligence of the birth of a son), in Hebrew directly equivalent to εὐαγγελίζειν (εὐαγγελίζεσθαι). He has proclaimed to all Israel the evangel of Jahve's justifying and gracious rule, which only changes into retribution towards those who despise His love; and he can appeal to the Omniscient One (Jer. xv. 15), that neither through fear of men, nor through shame and indolence, has he restrained his lips from confessing Him. God's conduct, in accordance with the prescribed order of redemption, is as a matter of fact called צֶדֶק, and as an attribute of His holy love, צְדָקָה; just as אֱמוּנָה is His faithfulness which fulfils the promises made and which does not suffer hope to be put to shame, and תְּשׁוּעָה is His salvation as it is manifested in facts. This rich matter for the preaching of the evangel, which may be comprehended in the two words חֶסֶד וֶאֱמֶת, the Alpha and Omega of God's self-attestation in the course of the redemptive history, he has not allowed to slumber as a dead, unfruitful knowledge hidden deep down in his heart. The new song which Jahve put into his mouth, he has also really sung. Thus far we have the first part of the song, which renders thanks for past mercies.

Vers. 12, 13. Now, in accordance with the true art of prayer, petition developes itself out of thanksgiving. The two כָּלָא, ver. 10 and here, stand in a reciprocal relation to one another: he refrained not his lips; therefore, on His part, let not Jahve withhold His tender mercies so that they should not be exercised towards him (מִמֶּנִּי). There is just the same correlation of mercy and truth in ver. 11 and here: he wishes continually to stand under the protection of these two saving powers, which he has gratefully proclaimed before all Israel. With כִּי, ver. 13, he bases these desires upon his own urgent need. רָעוֹת are the evils, which come even upon the righteous (xxxiv. 20) as trials or as chastenings. אָפְפוּ עָלַי is a more circumstantial form of expression instead of אֲפָפוּנִי, xviii. 5. His misdeeds have taken hold upon him, *i.e.* overtaken him in their consequences (הַשָּׂגוּ, as in Deut. xxviii. 15, 45; cf. לָבַד, Prov. v. 22), inasmuch as they have changed into decrees of suffering. He cannot see, because he is closely encompassed on all sides, and a free and open view is thereby altogether taken from him (the expression is used elsewhere of loss of

sight, 1 Sam. iii. 2, iv. 15, 1 Kings xiv. 4). The interpretation adopted by Hupfeld and Hitzig: I am not able to survey, viz. their number, puts into the expression more than it really expresses in the common usage of the language. His heart, *i.e.* the power of vital consistence, has forsaken him, he is disconcerted, dejected, as it were driven to despair (xxxviii. 11). This feeling of the misery of sin is not opposed to the date of the Psalm being assigned to the time of Saul, *vid.* on xxxi. 11.

Vers. 14–16. In the midst of such sufferings, which, the longer they last, discover him all the more to himself as a sinner, he prays for speedy help. The cry for help in ver. 14 turns with רָצָה towards the will of God; for this is the root of all things. As to the rest, it resembles xxii. 20 (xxxviii. 23). The persecuted one wishes that the purpose of his deadly foes may as it were rebound against the protection of God and miserably miscarry. לִסְפוֹתָהּ, *ad abripiendam eam* (with *Dagesh* in the פ according to Ges. § 45, 2, Ew. § 245, *a*, and not as Gesenius, *Thesaurus*, p. 1235, states, aspirated*), is added to מְבַקְשֵׁי נַפְשִׁי by way of explanation and definiteness. יִשֹּׁמּוּ from שָׁמַם, to become torpid, here used of outward and inward paralysis, which is the result of overpowering and as it were bewitching surprise or fright, and is called by the Arabs *ro'b* or *ra'b* (paralysis through terror) [cf. *Job*, i. 322, note]. An עַל following upon יִשֹּׁמּוּ looks at first sight as though it introduced the object and reason of this fright; it is therefore not: as a reward, in consequence of their infamy, which would not be עַל־עֶקֶב, but merely the accusative עֶקֶב (Isa. v. 23, Arabic عقيب), it is rather: on account of the reward (xix. 12) of their disgrace (cf., as belonging to the same period, cix. 29, xxxv. 26), *i.e.* of the reward which consists in their being put to shame (Hitzig). לִי as in iii. 3, xli. 6: with reference to me. הֶאָח הֶאָח (Aquila, *ἀὰ*

* After ל the aspirate usually disappears, as here and in cxviii. 13; but there are exceptions, as לִנְתוֹשׁ וְלִנְתוֹץ, Jer. i. 10, and frequently, לִשְׁדוֹד, *ib.* xlvii. 4. After ב and כ it usually remains, as in lxxxvii. 6, Job. iv. 13, xxxiii. 15, 2 Sam. iii. 34, 1 Kings i. 21, Eccles. v. 10; but again there are exceptions, as בִּשְׁכֵּן, Gen. xxxv. 22, כִּזְכֹּר, Jer. xvii. 2. In Gen. xxiii. 2 it is pointed לִבְכֹּתָהּ according to the rule, and in my *Comment.* S. 423 it is to be read "with a Dagesh."

ἀά, αὐτῇ συγχρησάμενος, as Eusebius says, οὕτως ἐχούσῃ τῇ Ἑβραϊκῇ φωνῇ) is an exclamation of sarcastic delight, which finds its satisfaction in another's misfortune (xxxv. 25).

Vers. 17, 18. On ver. 17 compare xxxv. 27. David wishes, as he does in that passage, that the pious may most heartily rejoice in God, the goal of their longing; and that on account of the salvation that has become manifest, which they love (2 Tim. iv. 8), they may continually say: Let Jahve become great, *i.e.* be magnified or celebrated with praises! In ver. 18 with וְאֲנִי he comes back to his own present helpless state, but only in order to contrast with it the confession of confident hope. True he is עָנִי וְאֶבְיוֹן (as in cix. 22, lxxxvi. 1, cf. xxv. 16), but He who ruleth over all will care for him: *Dominus solicitus erit pro me* (Jerome). חָשַׁב in the same sense in which in ver. 6 the מחשבות, *i.e.* God's thoughts of salvation, is conceived of (cf. the corresponding North-Palestinian expression in Jonah i. 6). A sigh for speedy help (אֲלַיתְאַחַר, as in Dan. ix. 19 with a transition of the merely tone-long *Tsere* into a pausal *Pathach*, and here in connection with a preceding closed syllable, Olshausen, § 91, *d*, under the accompanying influence of two final letters which incline towards the *a* sound) closes this second part of the Psalm. The first part is nothing but thanksgiving, the second is exclusively prayer.

PSALM XLI.

COMPLAINT OF A SUFFERER OF BEING SURROUNDED BY HOSTILE AND TREACHEROUS PERSONS.

2 BLESSED is he who regardeth the afflicted,
In the day of evil Jahve will deliver him.
3 Jahve will protect him and preserve him,
That he may be pronounced happy in the land;
And Thou dost not give him over to the greed of his enemies.
4 Jahve will support him on the bed of sickness,
All his couch dost Thou turn, when he falleth sick.

5 As for me, I say: Jahve, be merciful unto me,
O heal my soul, for I have sinned against Thee.

6 Mine enemies, however, speak evil of me:
"When will he die and his name perish?!"
7 And if one cometh to see me, he speaketh deceit,
His heart gathereth that which is groundless to itself,
He goeth abroad, he telleth it.

8 Together against me do all those whisper one to another who hate me,
Against me do they imagine evil for me:
9 "An incurable evil is welded to him,
And when once he lieth down he will not rise up again."
10 Even the man of my friendship in whom I trusted,
Who did eat of my bread, lifteth his heel high against me.

11 And Thou, Jahve, be merciful unto me and raise me up,
Then will I requite them.
12 By this I should like to know, that Thou hast pleasure in me:
That mine enemy cannot exult over me.
13 And as for me, in mine integrity dost Thou uphold me,
And dost set me before Thine eyes for ever.
14 BLESSED BE JAHVE THE GOD OF ISRAEL FROM EVERLASTING TO EVERLASTING.
AMEN, AMEN.

After a Psalm with אשרי follows one beginning with אשרי; so that two Psalms with אשרי close the First Book of the Psalms, which begins with אשרי. Ps. xli. belongs to the time of the persecution by Absalom. Just as the Jahve-Psalm xxxix. forms with the Elohim-Psalm lxii. a coherent pair belonging to this time, so does also the Jahve-Psalm xli. with the Elohim-Psalm lv. These two Psalms have this feature in common, viz. that the complaint concerning the Psalmist's foes dwells with especial sadness upon some faithless bosom-friend. In Ps. xli. David celebrates the blessing which accompanies sincere sympathy, and depicts the hostility and falseness which he himself experiences in his sickness, and more especially from a very near friend. It is the very same person of whom he complains in Ps. lv., that he causes him the deepest sorrow—no ideal character, as Hengstenberg asserts; for these Psalms have the

most distinctly impressed individual physiognomy of the writer's own times. In Ps. lv. the poet wishes for the wings of a dove, in order that, far away from the city, he might seek for himself a safe spot in the wilderness; for in the city deceit, violence, and mischief prevail, and the storm of a wide-spread conspiracy is gathering, in which he himself sees his most deeply attached friend involved. We need only supplement what is narrated in the second Book of Samuel by a few features drawn from these two Psalms, and these Psalms immediately find a satisfactory explanation in our regarding the time of their composition as the period of Absalom's rebellion. The faithless friend is that Ahithophel whose counsels, according to 2 Sam. xvi. 23, had with David almost the appearance of being divine oracles. Absalom was to take advantage of a lingering sickness under which his father suffered, in order to play the part of the careful and impartial judge and to steal the heart of the men of Israel. Ahithophel supported him in this project, and in four years after Absalom's reconciliation with his father the end was gained. These four years were for David a time of increasing care and anxiety; for that which was planned cannot have remained altogether concealed from him, but he had neither the courage nor the strength to smother the evil undertaking in the germ. His love for Absalom held him back; the consciousness of his own deed of shame and bloodshed, which was now notorious, deprived him of the alacrity essential to energetic interference; and the consciousness of the divine judgments, which ought to follow his sin, must have determined him to leave the issue of the conspiracy that was maturing under his very eyes entirely to the compassion of his God, without taking any action in the matter himself. From the standpoint of such considerations, Ps. xli. and lv. lose every look of being alien to the history of David and his times. One confirmation of their Davidic origin is the kindred contents of Ps. xxviii.

Jesus explains (John xiii. 18) that in the act of Judas Iscariot Ps. xli. 10 is fulfilled, ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ (not following the LXX.); and John xvii. 12, Acts i. 16 assume in a general way that the deed and fate of the traitor are foretold in the Old Testament Scriptures, viz. in the Davidic Psalms of the time of

Absalom—the treachery and the end of Ahithophel belong to the most prominent typical features of David's affliction in this second stage of persecution (*vid.* Hofmann, *Weissagung und Erfüllung*, ii. 122).

Vers. 2–4. The Psalm opens by celebrating the lot, so rich in promises, of the sympathetic man. דַּל is a general designation of the poor (*e.g.* Ex. xxx. 15), of the sick and weakly (Gen. xli. 19), of the sick in mind (2 Sam. xiii. 4), and of that which outwardly or inwardly is tottering and consequently weak, frail. To show sympathising attention, thoughtful consideration towards such an one (הִשְׂכִּיל אֶל as in Neh. viii. 13, cf. עַל Prov. xvii. 20) has many promises. The verb חָיָה, which elsewhere even means to call to life again (lxxi. 20), in this instance side by side with preserving, viz. from destruction, has the signification of preserving life or prolonging life (as in xxx. 4, xxii. 30). The *Pual* אֻשַּׁר signifies to be made happy (Prov. iii. 18), but also declaratively: to be pronounced happy (Isa. ix. 15); here, on account of the בָּאָרֶץ that stands with it, it is the latter. The *Chethîb* יְאֻשַּׁר sets forth as an independent promise that which the *Kerî* וְאֻשַּׁר joins on to what has gone before as a consequence. אַל, ver. 3*c* (cf. xxxiv. 6 and frequently), expresses a negative with full sympathy in the utterance. נָתַן בְּנֶפֶשׁ as in xxvii. 12. The supporting in ver. 4*a* is a keeping erect, which stops or arrests the man who is sinking down into death and the grave. דָּוַי (= *davj*, similar form to שָׁמַי, מָעַי, but wanting in the syllable before the tone) means sickness. If ver. 4*a* is understood of the supporting of the head after the manner of one who waits upon the sick (cf. Cant. ii. 6), then ver. 4 must, with Mendelssohn and others, be understood of the making of the couch or bed. But what then is meant by the word כל? מִשְׁכָּב is a sick-bed in Ex. xxi. 18 in the sense of being bedridden; and הָפַכְתָּ (cf. xxx. 12) is a changing of it into convalescence. By כל־משכבו is not meant the constant lying down of such an one, but the affliction that casts him down, in all its extent. This Jahve turns or changes, so often as such an one is taken ill (בְּחָלְיוֹ, at his falling sick, parallel with עַל־עֶרֶשׂ דָּוַי). He gives a complete turn to the "sick-bed" towards recovery, so that not a vestige of the sickness remains behind.

Vers. 5–7. He, the poet, is treated in his distress of soul in a manner totally different from the way just described which is so rich in promises of blessing. He is himself just such a דַּל, towards whom one ought to manifest sympathising consideration and interest. But, whilst he is addressing God in the language of penitential prayer for mercy and help, his enemies speak evil to him, *i.e.* with respect to him, wishing that he might die and that his name might perish. רָפְאָה is as an exception *Milra*, inasmuch as א draws the tone to its own syllable; cf. on the other hand רִנָּה, Isa. xxxii. 11 (Hitzig). מָתַי (prop. extension, length of time) has only become a Semitic interrogative in the signification *quando* by the omission of the interrogative אֵי (common Arabic in its full form إِمَتَى, *êmata*). וְאָבַד is a continuation of the future. In ver. 7 one is singled out and made prominent, and his hypocritically malicious conduct described. רְאוֹת of a visit to a sick person as in 2 Sam. xiii. 5 sq., 2 Kings viii. 29. אִם is used both with the *perf.* (l. 18, lxiii. 7, lxxviii. 34, xciv. 18, Gen. xxxviii. 9, Amos vii. 2, Isa. xxiv. 13, xxviii. 25) and with the *fut.* (lxviii. 14, Job xiv. 14), like *quum*, as a blending together of *si* and *quando*, Germ. *wenn* (if) and *wann* (when). In יִדַּבֵּר לִבּוֹ two *Rebias* come together, the first of which has the greater value as a distinctive, according to the rule laid down in Baer's *Psalterium*, p. xiv. Consequently, following the accents, it must not be rendered: "falsehood doth his heart speak." The LXX., Vulgate, and Targum have discerned the correct combination of the words. Besides, the accentuation, as is seen from the Targum and expositors, proceeds on the assumption that לִבּוֹ is equivalent to בְּלִבּוֹ. But why may it not be the subject-notion? "His heart gathereth" is an expression of the activity of his mind and feelings, concealed beneath a feigned and friendly outward bearing. The asyndeton portrays the despatch with which he seeks to make the material for slander, which has been gathered together, public both in the city and in the country.

Vers. 8–10. Continuation of the description of the conduct of the enemies and of the false friend. יִתְלַחֲשׁ, as in 2 Sam. xii. 19, to whisper to one another, or to whisper among themselves; the *Hithpa.* sometimes (cf. Gen. xlii. 1) has a reciprocal

meaning like the *Niphal.* The intelligence brought out by hypocritical visitors of the invalid concerning his critical condition is spread from mouth to mouth by all who wish him ill as satisfactory news; and in fact in whispers, because at that time caution was still necessary. עָלַי stands twice in a prominent position in the sense of *contra me.* רָעָה לִי belong together: they maliciously invent what will be the very worst for him (going beyond what is actually told them concerning him). In this connection there is a feeling in favour of בְּלִיַּעַל being intended of an evil fate, according to xviii. 5, and not according to ci. 3 (cf. Deut. xv. 9) of pernicious or evil thought and conduct. And this view is also supported by the predicate יָצוּק בּוֹ: "a matter of destruction, an incurable evil (Hitzig) is poured out upon him," *i.e.* firmly cast upon him after the manner of casting metal (Job xli. 15 sq.), so that he cannot get free from it, and he that has once had to lie down will not again rise up. Thus do we understand אֲשֶׁר in ver. 9*b*; there is no occasion to take it as an accusative by departing from the most natural sense, as Ewald does, or as a conjunction, as Hitzig does. Even the man of his peace, or literally of his harmonious relationship (אִישׁ שְׁלוֹמִי as in Obad. ver. 7, Jer. xx. 10, xxxviii. 22), on whom he has depended with fullest confidence, who did eat his bread, *i.e.* was his messmate (cf. lv. 15), has made his heel great against him, LXX. ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν. The combination הִגְדִּיל עָקֵב is explained by the fact that עָקֵב is taken in the sense of a thrust with the heel, a kick: to give a great kick, *i.e.* with a good swing of the foot.

Vers. 11–13. Having now described their behaviour towards him, sick in soul and body as he is, so devoid of affection, yea, so malignantly hostile and so totally contrary to the will and promise of God, David prays that God would raise him up, for he is now lying low, sick in soul and in body. The prayer is followed, as in xxxix. 14 and many other passages, by the future with *ah:* that I may be able to requite them, or: then will I requite them. What is meant is the requiting which it was David's duty as a duly constituted king to exercise, and which he did really execute by the power of God, when he subdued the rebellion of Absalom and maintained his ground in opposition to faithlessness and meanness. Instead of בְּזֹאת אֵדַע (Gen. xlii. 33, cf. xv. 8, Ex. vii. 17, Num. xvi.

28, Josh. iii. 10) the expression is בְּזֹאת יָדַעְתִּי in the sense of (*ex hoc*) *cognoverim*. On חָפַצְתָּ בִּי cf. xviii. 20, xxii. 9, xxxv. 27. By the second בִּי, the בְּזֹאת, which points forwards, is explained. The adversatively accented subject וְאֲנִי stands first in ver. 13*a* as a *nom. absol.*, just as in xxxv. 13. Ver. 13 states, retrospectively from the standpoint of fulfilment, what will then be made manifest and assure him of the divine good pleasure, viz. Jahve upholds him (תָּמַךְ as in lxiii. 9), and firmly sets him as His chosen one before Him (cf. xxxix. 6) in accordance with the Messianic promise in 2 Sam. vii. 16, which speaks of an unlimited future.

Ver. 14. The closing doxology of the First Book, *vid.* Introduction, p. 15. Concerning בָּרוּךְ *vid.* xviii. 47. The expression "from æon to æon" is, according to *Berachoth* ix. 5, directed against those who deny the truth of the future world. אָמֵן וְאָמֵן (a double ἀληθές or ἀληθῶς) seals it in a climactic form.

SECOND BOOK OF THE PSALTER.

Ps. XLII.–LXXII.

PSALM XLII.–XLIII.

LONGING FOR ZION IN A HOSTILE COUNTRY

2 AS a hind, which panteth after the water-brooks,
So panteth my soul after Thee, Elohim.
3 My soul thirsteth for Elohim, for the living God:
When shall I come and appear before Elohim?!
4 My tears have been my food by day and night,
While they say continually unto me: Where is thy God?
5 I think thereon, pouring out my soul within me:
How I passed along among the throng, how I accompanied them to the house of Elohim
Among the sound of rejoicing and thanksgiving,—a multitude keeping holy-day.
6 Why art thou bowed down, O my soul, and why groanest thou within me?
Hope in Elohim, for I shall yet give thanks to Him,
That He is the health of my countenance and my God.
7 Within me is my soul bowed down, therefore do I remember Thee
From the land of Jordan and of the Hermôns, from the mountain of Miz'ar.
8 Flood calleth to flood at the sound of Thy cataracts,
All Thy breakers and Thy billows have passed over me.

9 By day Jahve will command His loving-kindness,
And at night a song concerning Him is with me, prayer to the God of my life.
10 Therefore say I to God, my rock: Why dost Thou forget me?
Why must I go mourning under the oppression of the enemy?
11 Like a crushing in my bones my oppressors scoff at me,
While they say to me continually: Where is thy God?
12 Why art thou bowed down, O my soul, and why groanest thou within me?
Hope in Elohim, for I shall yet give thanks to Him,
That He is the health of my countenance and my God.

1 JUDGE me, Elohim, and plead my cause against an unmerciful people,
From the man of deceit and roguery be Thou pleased to rescue me;
2 For Thou art God, my fortress, why dost Thou spurn me?
Why must I go about mourning under the oppression of the enemy?
3 Send Thy light and Thy truth, let them lead me,
Let them bring me to Thy holy mountain and to Thy tabernacles—
4 Then will I go in unto the altar of Elohim,
To the God of my exultant joy,
And give thanks to Thee with the cithern, Elohim my God.
5 Why art thou bowed down, O my soul, and why groanest thou within me?
Hope in Elohim, for I shall yet give thanks to Him,
That He is the health of my countenance and my God.

The Second Book of Psalms consists entirely of Elohimic Psalms (*vid.* Introduction, p. 22); for whilst in the First Book יהוה occurred 272 times and אלהים only 15 times, the relation is here reversed: אלהים occurs 164 times, and יהוה only 30 times, and in almost every instance by a departure from the customary mode of expression for reasons that lie close at hand.

At the head of these Psalms written in the Elohimic style there stand seven inscribed לִבְנֵי־קֹרַח. That here as in לְאָסָף the

ל is *Lamed auctoris*, is made clear by the fact that none of these Psalms, as might be expected, have לדוד in addition to the name of the author. The LXX. renders it *τοῖς υἱοῖς Κορέ*, just as it does *τῷ Δαυίδ*, without distinguishing the one ל from the other indicating the authorship, and even in the Talmud a similar meaning to the *Lamed* of לדוד is assumed. It is certainly remarkable that instead of an author it is always the family that is named, a rule from which Ps. lxxxviii. (which see) is only a seeming departure. The designation "*Bohmische Brüder*" in the hymnology of the German church is very similar. Probably the Korahitic songs originally formed a book of themselves, which bore the title שירי בני קרח or something similar; and then the בני קרח of this title passed over to the inscription of each separate song of those incorporated in two groups in the Psalm-collection, just as appears also to be the case with the inscription שיר המעלות, which is repeated fifteen times. Or we must suppose that it had become a family custom in the circle of the singers among the Korahites to allow the individual to retreat behind the joint responsibility of family-unity, and, vying together, to expiate the name of their unfortunate ancestor by the best liturgical productions.

For Korah, the great-grandson of Levi, and grandson of Kehāth, is the same as he who perished by a divine judgment on account of his rebellion against Moses and Aaron (Num. ch. xvi.), whose sons, however, were not involved with him in this judgment (Num. xxvi. 11). In David's time the בני קרח were one of the most renowned families of the Levite race of the Kehathites. The kingship of the promise very soon found valiant adherents and defenders in this family. Korahites gathered together to David to Ziklag, in order to aid in defending him and his title to the throne with the sword (1 Chron. xii. 6); for הַקָּרְחִים in this passage can hardly (as Bertheau is of opinion) be descendants of the קרח of the family of Judah mentioned in 1 Chron. ii. 43, but otherwise unrenowned, since that name is elsewhere, viz. in ch. ix. 19, 31, a Levitic family name. In Jerusalem, after the Exile, Korahites were keepers of the temple gates (1 Chron. ix. 17, Neh. xi. 19), and the chronicler there informs us that even in David's time they were keepers of the threshold of the אהל (erected over the Ark on Zion); and still earlier, in the time of Moses, in the camp of

Jahve they were appointed as watchers of the entrance. They retained this ancient calling, to which allusion is made in Ps. lxxxiv. 11, in connection with the new arrangements instituted by David. The post of door-keeper in the temple was assigned to two branches of the Korahite families together with one Merarite (1 Chron. xxvi. 1–19). But they also even then served as musicians in the sanctuary. Heman, one of the three precentors (to be distinguished from Heman the wise man mentioned in 1 Kings v. 11 [Engl. iv. 31]), was a Korahite (1 Chron. vi. 18–23); his fourteen sons belonged, together with the four sons of Asaph and the six sons of Ethan, to the twenty-four heads of the twenty-four divisions of the musicians (1 Chron. ch. xxv.). The Korahites were also renowned even in the days of Jehoshaphat as singers and musicians; see 2 Chron. xx. 19, where a plural בְּנֵי הַקָּרְחִים (cf. Ges. § 108, 3) is formed from בני־קרח, which has as it were become smelted together as one word. Whereas in the period after the Exile there is no longer any mention of them in this character. We may therefore look for Korahitic Psalms belonging to the post-Davidic time of the kings; whereas we ought at the outset to be less inclined to find any post-exilic Psalms among them. The common feature of this circle of songs consists herein,—they delight in the praise of Elohim as the King who sits enthroned in Jerusalem, and join in the services in His temple with the tenderest and most genuine emotion. And this impress of unity which they bear speaks strongly in favour of taking לבני־קרח in the sense of denoting authorship.

The composer of the משכיל, Ps. xlii., finds himself, against his will, at a great distance from the sanctuary on Zion, the resting-place of the divine presence and manifestation, surrounded by an ungodly people, who mock at him as one forsaken of God, and he comforts his sorrowful soul, looking longingly back upon that which it has lost, with the prospect of God's help which will soon appear. All the complaints and hopes that he expresses sound very much like those of David during the time of Absalom. David's yearning after the house of God in Ps. xxiii., xxvi., lv., lxiii., finds its echo here: the conduct and outlines of the enemies are also just the same; even the sojourn in the country east of Jordan agrees with

David's settlement at that time at Mahanaim in the mountains of Gilead. The Korahite, however, as is to be assumed in connection with a lyric poem, speaks out of the depth of his own soul, and not, as Hengstenberg and Tholuck maintain, "as from the soul of David." He merely shares David's vexation, just as he then in lxxxiv. 10 prays for the anointed one. This Ps. lxxxiv. breathes forth the same feelings, and even in other respects bears traces of the same author; cf. אֵל חַי, lxxxiv. 3, xlii. 3; מִשְׁכְּנוֹתֶיךָ, lxxxiv. 2, xliii. 3; מִזְבְּחוֹתֶיךָ, lxxxiv. 4, xliii. 4; and the similar use of עוֹד, lxxxiv. 5, xlii. 6, cf. Isa. xlix. 20, Jer. xxxii. 15. The distinguishing features of the Korahitic type of Psalm meet us in both Psalms in the most strong and vivid manner, viz. the being joyous and weeping with God's anointed, the praise of God the King, and the yearning after the services in the holy place. And there are, it is true, thoughts that have been coined by David which we here and there distinctly hear in them (cf. xlii. 2 sq., lxxxiv. 3, with lxiii. 2); but they are reproduced with a characteristic beauty peculiar to the author himself. We do not, therefore, in the least doubt that Ps. xlii. is the poem of a Korahitic Levite, who found himself in exile beyond the Jordan among the attendants of David, his exiled king.

Concerning Ps. xliii. Eusebius has said: *ὅτι μέρος ἔοικεν εἶναι τοῦ πρὸ αὐτοῦ δεδήλωται ἔκ τε τῶν ὁμοίων ἐν ἀμφοτέροις λόγων καὶ ἐκ τῆς ἐμφεροῦς διανοίας*, and an old Midrash reckons 147 Psalms, taking Ps. xlii.–xliii. together as one, just as with ix.–x., xxxii.–xxxiii. The similarity of the situation, of the general impress, of the structure, and of the refrain, is decisive in favour of these Psalms, which are commonly reckoned as two, being one. The one Psalm consists of three parts: thrice his pain breaks forth into complaint, and is each time again overcome by the admonitory voice of his higher consciousness. In the depicting of the past and the future there is unmistakeable progress. And it is not until the third part (Ps. xliii.) that complaint, resignation, and hope are perfected by the language of confident prayer which supervenes. The unity of the Psalms is not affected by the repetition of xlii. 10*b* in xliii. 2*b*, since xlii. 11*b* is also a repetition of xlii. 4*b*. Beside an edging in by means of the refrain, the poet is also fond of such internal links of connection. The third part has thereby come

to consist of thirteen lines, whereas the other two parts consist of twelve lines each.

What a variegated pattern card of hypotheses modern criticism opens out before us in connection with this Psalm (xlii.–xliii.)! Vaihinger regards it as a song composed by one of the Levites who was banished by Athaliah. Ewald thinks that King Jeconiah, who was carried away to Babylon, may have composed the Psalm; and in fact, when (and this is inferred from the Psalm itself) on the journey to Babylon, he may have been detained just a night in the vicinity of Hermon. Reuss (in the *Nouvelle Revue de Théologie*, 1858) prefers to suppose it is one of those who were carried off with Jeconiah (among whom there were also priests, as Ezekiel). Hitzig, however, is no less decisive in his view that the author is a priest who was carried off in the direction of Syria at the time of the wars of the Seleucidæ and Ptolemies; probably Onias III., high priest from 199 B.C., the collector of the Second Book of the Psalms, whom the Egyptians under the general Skopas carried away to the citadel of Paneas. Olshausen even here, as usual, makes Antiochus Epiphanes his watchword. In opposition to this positive criticism, Maurer adheres to the negative; he says: *quærendo elegantissimi carminis scriptore frustra se fatigant interpretes.*

Ps. xlii. 2–6. The poet compares the thirsting of his soul after God to the thirsting of a stag. אַיָּל (like other names of animals is epicœne, so that there is no necessity to adopt Böttcher's emendation בְּאַיֶּלֶת תַּעֲרֹג) is construed with a feminine predicate in order to indicate the stag (hind) as an image of the soul. עָרַג is not merely a quiet languishing, but a strong, audible thirsting or panting for water, caused by prevailing drought, lxiii. 2, Joel i. 20; the signification *desiderare* refers back to the primary notion of *inclinare* (cf. المَيل, the act of inclining), for the primary meaning of the verb عرج is to be slanting, inclined or bent, out of which has been developed the signification of ascending and moving upwards, which is transferred in Hebrew to an upward-directed longing. Moreover, it is not with Luther (LXX., Vulgate [and authorized version]) to be rendered: *as the* (a) *stag crieth*, etc., but (and

it is accented accordingly): as a stag, which, etc. אָפִיק = אָפֵק is, according to its primary signification, a watercourse holding water (*vid.* xviii. 16). By the addition of מַיִם the full and flowing watercourse is distinguished from one that is dried up. עַל and אֶל point to the difference in the object of the longing, viz. the hind has this object beneath herself, the soul above itself; the longing of the one goes *deorsum*, the longing of the other *sursum*. The soul's longing is a thirsting לְאֵל חָי. Such is the name here applied to God (as in lxxxiv. 3) in the sense in which flowing water is called living, as the spring or fountain of life (xxxvi. 10) from which flows forth a grace that never dries up, and which stills the thirst of the soul. The spot where this God reveals Himself to him who seeks Him is the sanctuary on Zion: when shall I come and appear in the presence of Elohim?! The expression used in the Law for the three appearings of the Israelites in the sanctuary at solemn feasts is נֵרָאֶה אֶל־פְּנֵי ה׳ or אֶת־פְּנֵי, Ex. xxiii. 17, xxxiv. 23. Here we find instead of this expression, in accordance with the licence of poetic brevity, the bare *acc. localis* (which is even used in other instances in the definition of localities, *e.g.* Ezek. xl. 44). Böttcher, Olshausen, and others are of opinion that אראה in the mind of the poet is to be read אֶרְאֶה, and that it has only been changed into אֵרָאֶה through later religious timidity; but the avoidance of the phrase רָאָה פְּנֵי ה׳ is explained from the fundamental assumption of the Tôra that a man could not behold God's פנים without dying, Ex. xxxiii. 20. The poet now tells us in ver. 4 what the circumstances were which drove him to such intense longing. His customary food does not revive him, tears are his daily bread, which day and night run down upon his mouth (cf. lxxx. 6, cii. 20), and that בֶּאֱמֹר, when say to him, viz. the speakers, all day long, *i.e.* continually: Where is thy God? Without cessation, these mocking words are continually heard, uttered again and again by those who are round about him, as their thoughts, as it were, in the soul of the poet. This derision, in the Psalms and in the Prophets, is always the keenest sting of pain: lxxix. 10, cxv. 2 (cf. lxxi. 11), Joel ii. 17, Mic. vii. 10.

In this gloomy present, in which he is made a mock of, as one who is forsaken of God, on account of his trust in the faithfulness of the promises, he calls to remembrance the

bright and cheerful past, and he pours out his soul within him (on the עָלַי used here and further on instead of בִּי or בְּקִרְבִּי, and as distinguishing between the *ego* and the soul, *vid. Psychol.* S. 152; tr. p. 180), inasmuch as he suffers it to melt entirely away in pain (Job xxx. 16). As in lxxvii. 4, the cohortatives affirm that he yields himself up most thoroughly to this bitter-sweet remembrance and to this free outward expression of his pain. אֵלֶּה (*hœcce*) points forwards; the כִּי (*quod*) which follows opens up the expansion of this word. The futures, as expressing the object of the remembrance, state what was a habit in the time past. עָבַר frequently signifies not *præterire*, but, without the object that is passed over coming into consideration, *porro ire*. סָךְ (a collateral form of סֹךְ), properly a thicket, is figuratively (cf. Isa. ix. 17, x. 34) an interwoven mass, a mixed multitude. The rendering therefore is: that I moved on in a dense crowd (here the distinctive *Zinnor*). The form אֲדַדֵּם is *Hithpa.*, as in Isa. xxxviii. 15, after the form הִרַּמָּה from the verb דָּדָה, "to pass lightly and swiftly along," derived by reduplication from the root דא (cf. נוּא), which has the primary meaning to push, to drive (ἐλαύνειν, *pousser*), and in various combinations of the ד (דא, דח, דכ, דפ) expresses manifold shades of onward motion in lighter or heavier thrusts or jerks. The suffix, as in גְּדָלַנִי = גָּדַל עִמִּי, Job xxxi. 18 (Ges. § 121, 4), denotes those in reference to whom, or connection with whom, this moving onwards took place, so that consequently אֲדַדֵּם includes within itself, together with the subjective notion, the transitive notion of אֲרַדֵּם, for the singer of the Psalm is a Levite; as an example in support of this אֲדַדֵּם, *vid.* 2 Chron. xx. 27 sq., cf. ver. 21. הָמוֹן חוֹגֵג is the apposition to the personal suffix of this אדדם: with them, a multitude keeping holy-day. In ver. 6 the poet seeks to solace and encourage himself at this contrast of the present with the past: Why art thou thus cast down . . . (LXX. ἵνα τί περίλυπος εἶ, κ.τ.λ., cf. Matt. xxvi. 38, John xii. 27). It is the spirit which, as the stronger and more valiant part of the man, speaks to the soul as to the σκεῦος ἀσθενέστερον; the spiritual man soothes the natural man. The *Hithpa.* הִשְׁתּוֹחַח, which occurs only here and in Ps. xliii., signifies to bow one's self

very low, to sit down upon the ground like a mourner (xxxv. 14, xxxviii. 7), and to bend one's self downwards (xliv. 26). הָמָה (the future of which Ben-Asher here points וְתֶהֱמִי, but Ben-Naphtali וְתֶהֱמִי), to utter a deep groan, to speak quietly and mumbling to one's self. Why this gnawing and almost desponding grief? I shall yet praise Him with thanksgiving, praise יְשׁוּעוֹת פָּנָיו, the ready succour of His countenance turned towards me in mercy. Such is the text handed down to us. Although it is, however, a custom with the psalmists and prophets not to express such refrainlike thoughts in exactly the same form and words (cf. xxiv. 7, 9, xlix. 13, 21, lvi. 5, 11, lix. 10, 18), nevertheless it is to be read here by a change in the division both of the words and the verses, according to ver. 12 and xliii. 5, יְשׁוּעוֹת פָּנַי וֵאלֹהָי, as is done by the LXX. (*Cod. Alex.*), Syriac, Vulgate, and most modern expositors. For the words ישׁועות פניו, though in themselves a good enough sense (*vid. e.g.* xliv. 4, Isa. lxiv. 9), produce no proper closing cadence, and are not sufficient to form a line of a verse.*

Vers. 7–12. The poet here continues to console himself with God's help. God Himself is indeed dishonoured in him; He will not suffer the trust he has reposed in Him to go unjustified. True, עָלַי seems at the beginning of the line to be tame, but from עָלַי and אֶזְכְּרֶךָ, the beginning and end of the line, standing in contrast, עָלַי is made emphatic, and it is at the same time clear that עַל־כֵּן is not equivalent to עַל־כֵּן אֲשֶׁר — which Gesenius asserts in his *Lexicon*, erroneously referring to i. 5, xlv. 3, is a poetical usage of the language; an assertion for which, however, there is as little support as that כִּי עַל־כֵּן in Num. xiv. 43 and other passages is equivalent to עַל־כֵּן כִּי. In all such passages, *e.g.* Jer. xlviii. 36, עַל־כֵּן means "therefore," and the relationship of reason and consequence is reversed. So even here: within him his soul is bowed very low, and on account of this downcast condition he thinks continually of God, from whom he is separated. Even in Jonah ii. 8 this thinking upon God does not appear as the cause but as the consequence of pain. The "land of Jordan and of Hermonim" is not necessarily the northern mountain range together

* Even an old Hebrew MS. directs attention to the erroneousness of the *Soph pasuk* here; *vid.* Pinsker, *Einleitung*, S. 133 f.

with the sources of the Jordan. The land beyond the Jordan is so called in opposition to אֶרֶץ לְבָנוֹן, the land on this side. According to Dietrich (*Abhandlungen*, S. 18), חֶרְמוֹנִים is an amplificative plural: the Hermon, as a peak soaring far above all lower summits. John Wilson (*Lands of the Bible*, ii. 161) refers the plural to its two summits. But the plural serves to denote the whole range of the Antilebanon extending to the south-east, and accordingly to designate the east Jordanic country. It is not for one moment to be supposed that the psalmist calls Hermon even, in comparison with his native Zion, the chosen of God, הַר מְצָעָר, *i.e.* the mountain of littleness: the other member of the antithesis, the majesty of Zion, is wanting, and the מִן which is repeated before הר is also opposed to this. Hitzig, striking out the מ of מהר, makes it an address to Zion: "because I remember thee out of the land of Jordan and of summits of Hermon, thou little mountain;" but, according to ver. 8, these words are addressed to Elohim. In the vicinity of *Mitz'ar*, a mountain unknown to us, in the country beyond Jordan, the poet is sojourning; from thence he looks longingly towards the district round about his home, and just as there, in a strange land, the wild waters of the awe-inspiring mountains roar around him, there seems to be a corresponding tumult in his soul. In ver. 8*a* he depicts the natural features of the country round about him — and it may remind one quite as much of the high and magnificent waterfalls of the lake of *Muzêrîb* (*vid. Job*, ii. 422) as of the waterfall at the source of the Jordan near Paneas and the waters that dash headlong down the mountains round about— and in ver. 8*b* he says that he feels just as though all these threatening masses of water were rolling like so many waves of misfortune over his head (Tholuck, Hitzig, and Riehm). Billow follows billow as if called by one another (cf. Isa. vi. 3 concerning the continuous antiphon of the seraphim) at the roar (לְקוֹל as in Hab. iii. 16) of the cataracts, which in their terrible grandeur proclaim the Creator, God (LXX. *τῶν καταῤῥακτῶν σου*)—all these breaking, sporting waves of God pass over him, who finds himself thus surrounded by the mighty works of nature, but taking no delight in them; and in them all he sees nothing but the mirrored image of the many afflictions which threaten to involve him in utter destruc-

tion (cf. the borrowed passage in that mosaic work taken from the Psalms, Jon. ii. 4).

He, however, calls upon himself in ver. 9 to take courage in the hope that a morning will dawn after this night of affliction (xxx. 6), when Jahve, the God of redemption and of the people of redemption, will command His loving-kindness (cf. xliv. 5, Amos ix. 3 sq.); and when this by day has accomplished its work of deliverance, there follows upon the day of deliverance a night of thanksgiving (Job xxxv. 10): the joyous excitement, the strong feeling of gratitude, will not suffer him to sleep. The suffix of שִׁירָה is the suffix of the object: a hymn in praise of Him, prayer (viz. praiseful prayer, Hab. iii. 1) to the God of his life (cf. Sir. xxiii. 4), *i.e.* who is his life, and will not suffer him to come under the dominion of death. Therefore will he say (אוֹמְרָה), in order to bring about by prayer such a day of loving-kindness and such a night of thanksgiving songs, to the God of his rock, *i.e.* who is his rock (*gen. appos.*): Why, etc.? Concerning the different accentuation of לָמָּה here and in xliii. 2, *vid.* on xxxvii. 20 (cf. x. 1). In this instance, where it is not followed by a guttural, it serves as a "variation" (Hitzig); but even the retreating of the tone when a guttural follows is not consistently carried out, *vid.* xlix. 6, cf. 1 Sam. xxviii. 15 (Ew. § 243, *b*). The view of Vaihinger and Hengstenberg is inadmissible, viz. that vers. 10 to 11 are the "prayer," which the psalmist means in ver. 9; it is the prayerful sigh of the yearning for deliverance, which is intended to form the burthen of that prayer. In some MSS. we find the reading בְּרֶצַח instead of בְּרָצַח; the בְּ is here really synonymous with the כְּ, it is the *Beth essentiæ* (*vid.* xxxv. 2): after the manner of a crushing (cf. Ezek. xxi. 27, and the verb in lxii. 4 of overthrowing a wall) in my bones, *i.e.* causing me a crunching pain which seethes in my bones, mine oppressors reproach me (חֵרְפוּ with the transfer of the primary meaning *carpere*, as is also customary in the Latin, to a plucking and stripping one of his good name). The use of ב here differs from its use in ver. 10*b*; for the reproaching is not added to the crushing as a continuing state, but is itself thus crushing in its operation (*vid.* ver. 4). Instead of בֶּאֱמֹר we have here the easier form of expression בֶּאֱמָרָם; and in the refrain פְּנֵי וֵאלֹהָי, which is also to be restored in ver. 6.

Ps. xliii. 1–3. The Elohimic *Judica* (the introit of the so-called Cross or Passion Sunday which opens the *celebritas Passionis*), with which the supplicatory and plaintive first strophe of the Psalm begins, calls to mind the Jehovic *Judica* in vii. 9, xxvi. 1, xxxv. 1, 24: judge me, *i.e.* decide my cause (LXX. κρῖνόν με, Symmachus κρῖνόν μοι). רִיבָה has the tone upon the *ultima* before the רִיבִי which begins with the half-guttural ר, as is also the case in lxxiv. 22, cxix. 154. The second prayer runs: *vindica me a gente impia;* מִן standing for *contra* in consequence of a *constr. prægnans.* לְאֹ־חָסִיד is here equivalent to one practising no חֶסֶד towards men, that is to say, one totally wanting in that חסד, by which God's חסד is to be imitated and repaid by man in his conduct towards his fellow-men. There is some uncertainty whether by אִישׁ one chief enemy, the leader of all the rest, is intended to be mentioned side by side with the unloving nation, or whether the special manner of his enemies is thus merely individualized. עַוְלָה means roguish, mischievous conduct, utterly devoid of all sense of right. In ver. 2 the poet establishes his petition by a twofold Why. He loves God and longs after Him, but in the mirror of his present condition he seems to himself like one cast off by Him. This contradiction between his own consciousness and the inference which he is obliged to draw from his afflicted state cannot remain unsolved. אֱלֹהֵי מָעֻזִּי, God of my fortress, is equivalent to who is my fortress. Instead of אֱלֹהַּ we here have the form אֶתְהַלֵּךְ, of the slow deliberate gait of one who is lost in his own thoughts and feelings. The sting of his pain is his distance from the sanctuary of his God. In connection with ver. 3 one is reminded of lvii. 4 and Ex. xv. 13, quite as much as of xlii. 9. "Light and truth" is equivalent to mercy and truth. What is intended is the light of mercy or loving-kindness which is coupled with the truth of fidelity to the promises; the light, in which the will or purpose of love, which is God's most especial nature, becomes outwardly manifest. The poet wishes to be guided by these two angels of God; he desires that he may be brought (according to the *Chethîb* of the Babylonian text יבואוני, "let come upon me;" but the אל which follows does not suit this form) to the place where his God dwells and reveals Himself. "Tabernacles" is, as in lxxxiv. 2, xlvi. 5, an amplificative designation of the

tent, magnificent in itself and raised to special honour by Him who dwells therein

Vers. 4, 5. The poet, in anticipation, revels in the thought of that which he has prayed for, and calls upon his timorous soul to hope confidently for it. The cohortatives in ver. 4 are, as in xxxix. 14 and frequently, an apodosis to the petition. The poet knows no joy like that which proceeds from God, and the joy which proceeds from Him he accounts as the very highest; hence he calls God אֵל שִׂמְחַת גִּילִי, and therefore he knows no higher aim for his longing than again to be where the fountainhead of this exultant joy is (Hos. ix. 5), and where it flows forth in streams (xxxvi. 9). Removed back thither, he will give thanks to Him with the cithern (*Beth instrum.*). He calls Him אֱלֹהִים אֱלֹהָי, an expression which, in the Elohim-Psalms, is equivalent to יהוה אלהי in the Jahve-Psalms. The hope expressed in ver. 4 casts its rays into the prayer in ver. 3. In ver. 5, the spirit having taken courage in God, holds this picture drawn by hope before the distressed soul, that she may therewith comfort herself. Instead of ותהמי, xlii. 6, the expression here used, as in xlii. 12, is וַתֶּהֱמִי. Variations like these are not opposed to a unity of authorship.

PSALM XLIV.

A LITANY OF ISRAEL, HARD PRESSED BY THE ENEMY, AND YET FAITHFUL TO ITS GOD.

2 ELOHIM, with our own ears have we heard,
Our fathers have declared to us:
A work hast Thou wrought in their days, in the days of old.
3 Thou,—Thine own hand did drive out peoples and did plant them,
Did destroy nations and did spread them out.
4 For not by their own sword did they acquire the land,
And their own arm did not obtain for them the victory;
But Thy right hand, Thine arm, the light of Thy countenance, because Thou didst love them.

5 Thou, Thou art my King, Elohim:
Command the full salvation of Jacob!

6 By Thee do we push down our oppressors,
In Thy name do we tread down those who rise up against us.
7 For not in mine own bow do I trust,
And my sword doth not obtain for me the victory.
8 No indeed, Thou givest us the victory over our oppressors,
And dost put to shame those who hate us.
9 In Elohim do we make our boast continually,
And to Thy name will we ever give thanks. (*Sela.*)

10 Nevertheless Thou hast cast off and put us to confusion,
And wentest not forth with our armies;
11 Thou madest us to turn back before the oppressor,
And those who hate us spoiled just as they liked.
12 Thou gavest us up like sheep for consumption,
And among the heathen didst Thou scatter us,
13 Thou didst sell Thy people for a mere nothing,
And didst not set a high price upon them.

14 Thou didst make us a reproach to our neighbours,
A scorn and a derision to those who are round about us.
15 Thou didst make us a proverb among the heathen,
A shaking of the head among the peoples.
16 Continually is my confusion before me,
And the shame of my face covereth me;
17 Because of the voice of him who reproacheth and blasphemeth,
Because of the sight of the enemy and the revengeful.

18 All this is come upon us and we have not forgotten Thee,
And have not become faithless to Thy covenant.
19 Our heart has not turned back,
That our step should have declined from Thy path,
20 That Thou hast crushed us in the place of jackals,
And didst cover us with the shadow of death.
21 If we had forgotten the name of our God,
And stretched out our hands to a strange god:
22 Would not Elohim have searched it out?
For He knoweth the hidden things of the heart.

23 No indeed, for Thy sake are we slain continually,
We are counted as sheep for the slaughter.
24 Awake then, why sleepest Thou, O Lord?
Arouse Thyself, cast not off for ever!
25 Wherefore hidest Thou Thy face,
Why forgettest Thou our affliction and oppression?
26 For our soul is bowed down to the dust,
Our body cleaveth to the earth.
27 Oh arise for our help,
And redeem us, for Thy loving-kindness' sake.

The Korahitic *Maskîl* Ps. xlii., with its counterpart Ps. xliii., is followed by a second, to which a place is here assigned by manifold accords with Ps. xlii.–xliii., viz. with its complaints (cf. xliv. 26 with the refrain of xliii., xlii.; xliv. 10, 24 sq. with xliii. 2, xlii. 10), and prayers (cf. xliv. 5 with xliii. 3, xlii. 9). The counterpart to this Psalm is Ps. lxxxv. Just as Ps. xlii.–xliii. and lxxxiv. form a pair, so do Ps. xliv. and lxxxv. as being Korahitic plaintive and supplicatory Psalms of a national character. Moreover, Ps. lx. by David, Ps. lxxx. by Asaph, and Ps. lxxxix. by Ethan, are nearest akin to it. In all these three there are similar lamentations over the present as contrasting with the former times and with the promise of God; but they do not contain any like expression of consciousness of innocence, a feature in which Ps. xliv. has no equal.

In this respect the Psalm seems to be most satisfactorily explained by the situation of the חסידים (saints), who under the leadership of the Maccabees defended their nationality and their religion against the Syrians and fell as martyrs by thousands. The war of that period was, in its first beginnings at least, a holy war of religion; and the nation which then went forth on the side of Jahve against Jupiter Olympius, was really, in distinction from the apostates, a people true to its faith and confession, which had to lament over God's doom of wrath in 1 Macc. i. 64, just as in this Psalm. There is even a tradition that it was a stated lamentation Psalm of the time of the Maccabees. The Levites daily ascended the pulpit (דוכן) and raised the cry of prayer: Awake, why sleepest Thou, O Lord?! These Levite criers praying for the interposition of God were called מְעוֹרְרִים (wakers). It is related in *B. Sota* 48*a* of

Jochanan the high priest, *i.e.* John Hyrcanus (135–107 B.C.), that he put an end to these מעוררים, saying to them: "Doth the Deity sleep? Hath not the Scripture said: Behold the Keeper of Israel slumbereth not and sleepeth not!? Only in a time when Israel was in distress and the peoples of the world in rest and prosperity, only in reference to such circumstances was it said: Awake, why sleepest Thou, O Lord?"

Nevertheless many considerations are opposed to the composition of the Psalm in the time of the Maccabees. We will mention only a few. In the time of the Maccabees the nation did not exactly suffer any overthrow of its "armies" (ver. 10) after having gathered up its courage: the arms of Judah, of Jonathan, and of Simon were victorious, and the one defeat to which Ḥitzig refers the Psalm, viz. the defeat of Joseph and Azaria against Gorgias in Jamnia (1 Macc. v. 55 sqq.), was a punishment brought upon themselves by an indiscreet enterprise. The complaints in vers. 10 sq. are therefore only partially explained by the events of that time; and since a nation is a unit and involved as a whole, it is also surprising that no mention whatever is made of the apostates. But Ewald's reference of the Psalm to the time of the post-exilic Jerusalem is still more inadmissible; and when, in connection with this view, the question is asked, What disaster of war is then intended? no answer can be given; and the reference to the time of Jehoiachin, which Tholuck in vain endeavours to set in a more favourable light—a king who did evil in the eyes of Jahve, 2 Chron. xxxvi. 9, with which the descriptions of character drawn by Jeremiah, ch. xxii. 20–30, and by Ezekiel, ch. xix., fully accord—is also inadmissible. On the other hand, the position of the Psalm in the immediate neighbourhood of Psalms belonging to the time of Jehoshaphat, and also to a certain extent its contents, favours the early part of the reign of king Joash, in which, as becomes evident from the prophecy of Joel, there was no idolatry on the part of the people to be punished, and yet there were severe afflictions of the people to be bewailed. It was then not long since the Philistines and Arabs from the neighbourhood of the Cushites had broken in upon Judah, ransacked Jerusalem and sold the captive people of Judah for a mere song to the Greeks (2 Chron. xxi. 16 sq., Joel iv. 2–8). But this reference to

cotemporary history is also untenable. That unhappy event, together with others, belongs to the category of well-merited judgments, which came upon king and people in the reign of Jehoram; nor does the Psalm sound like a retrospective glance at the time of Jehoram from the standpoint of the time of Joash: the defeat of which it complains, is one that is now only just experienced.

Thus we seem consequently driven back to the time of David; and the question arises, whether the Psalm does not admit, with Ps. lx., with which it forms a twin couple, of being understood as the offspring of a similar situation, viz. of the events which resulted from the Syro-Ammonitish war. The fact that a conflict with the foes of the kingdom in the south, viz. with the Edomites, was also mixed up with the wars with the Ammonites and their Syrian allies at that period, becomes evident from lx. 1 sq. when compared with 2 Sam. viii. 13, where the words ἐπάταξε τὴν Ἰδουμαίαν (LXX.) have fallen out. Whilst David was contending with the Syrians, the Edomites came down upon the country that was denuded of troops. And from 1 Kings xi. 15 it is very evident that they then caused great bloodshed; for, according to that passage, Joab buried the slain and took fearful revenge upon the Edomites: he marched, after having slain them in the Valley of Salt, into Idumæa and there smote every male. Perhaps, with Hengstenberg, Keil, and others, the Psalm is to be explained from the position of Israel before this overthrow of the Edomites. The fact that in ver. 12 the nation complains of a dispersion among the heathen may be understood by means of a deduction from Amos i. 6, according to which the Edomites had carried on a traffic in captive Israelites. And the lofty self-consciousness, which finds expression in the Psalm, is after all best explained by the times of David; for these and the early part of the times of Solomon are the only period in the history of Israel when the nation as a whole could boast of being free and pure of all foreign influence in its worship. In the kindred Ps. lx., lxxx. (also lxxxix.), it is true this self-consciousness does not attain the same lofty expression; in this respect Ps. xl. stands perfectly alone: it is like the national mirroring of the Book of Job, and by reason of this takes a unique position in the range of Old Testament literature side

by side with Lam. ch. iii. and the deutero-Isaiah. Israel's affliction, which could not possibly be of a punitive character, resembles the affliction of Job; in this Psalm, Israel stands in exactly the same relation to God as Job and the "Servant of Jahve" in Isaiah, if we except all that was desponding in Job's complaint and all that was expiatory in the affliction of the Servant of Jahve. But this very self-consciousness does somewhat approximately find expression even in lx. 6 [4]. In that passage also no distinction is made between Israel and the God-fearing ones in Israel; but the psalmist calls Israel absolutely the God-fearing ones, and the battle, in which Israel is defeated, but not without hope of final victory, is a battle for the truth.

The charge has been brought against this Psalm, that it manifests a very superficial apprehension of the nature of sin, in consequence of which the writer has been betrayed into accusing God of unfaithfulness, instead of seeking for guilt in the congregation of Israel. This judgment is unjust. The writer certainly cannot mean to disown the sins of individuals, nor even this or that transgression of the whole people. But any apostasy on the part of the nation from its God, such as could account for its rejection, did not exist at that time. The supremacy granted to the heathen over Israel is, therefore, an abnormal state of things, and for this very reason the poet, on the ground of Israel's fidelity and of God's loving-kindness, prays for speedy deliverance. A Psalm born directly out of the heart of the New Testament church would certainly sound very differently. For the New Testament church is not a national community; and both as regards the relation between the reality and idea of the church, and as regards the relation between its afflictions and the motive and design of God, the view of the New Testament church penetrates far deeper. It knows that it is God's love that makes it conformable to the passion of Christ, in order that, being crucified unto the world, it may become through suffering partaker of the glory of its Lord and Head.

Vers. 2–4. The poet opens with a tradition coming down from the time of Moses and of Joshua which they have heard with their own ears, in order to demonstrate the vast distance between the character of the former times and the present, just

as Asaph, also, in lxxviii. 3, appeals not to the written but to the spoken word. That which has been heard follows in the *oratio directa*. Ver. 3 explains what kind of "work" is intended: it is the granting of victory over the peoples of Canaan, the work of God for which Moses prays in xc. 16. Concerning יָדְךָ, *vid.* on iii. 5, xvii. 14. The position of the words here, as in lxix. 11, lxxxiii. 19, leads one to suppose that יָדְךָ is treated as a permutative of אַתָּה, and consequently in the same case with it. The figure of "planting" (after Ex. xv. 17) is carried forward in וַתִּשַׁלְּחֵם; for this word means to send forth far away, to make wide-branching, a figure which is wrought up in Ps. lxxx. It was not Israel's own work, but (כִּי, no indeed, for [Germ. *nein, dènn*] = *imo*) God's work: "Thy right hand and Thine arm and the light of Thy countenance," they it was which brought Israel salvation, *i.e.* victory. The combination of synonyms יְמִינְךָ זְרוֹעֲךָ is just as in lxxiv. 11, Sir. xxxiii. 7, χεῖρα καὶ βραχίονα δεξιόν, and is explained by both the names of the members of the body as applied to God being only figures: the right hand being a figure for energetic interposition, and the arm for an effectual power that carries through the thing designed (cf. *e.g.* lxxvii. 16, Isa. liii. 1), just as the light of His countenance is a figure for His loving-kindness which lights up all darkness. The final cause was His purpose of love: for (inasmuch as) Thou wast favourable to them (רְצִיתָה as in lxxxv. 2). The very same thought, viz. that Israel owes the possession of Canaan to nothing but Jahve's free grace, runs all through Deut. ch. ix.

Vers. 5–9. Out of the retrospective glance at the past, so rich in mercy, springs up (ver. 5) the confident prayer concerning the present, based upon the fact of the theocratic relationship which began in the time of the deliverance wrought under Moses (Deut. xxxiii. 5). In the substantival clause אַתָּה הוּא מַלְכִּי, הוּא is neither logical copula nor predicate (as in cii. 28, Deut. xxxii. 39, there equivalent to אַתָּה הוּא אֲשֶׁר, cf. 1 Chron. xxi. 17), but an expressive resumption of the subject, as in Isa. xliii. 25, Jer. xlix. 12, Neh. ix. 6 sq., Ezra v. 11, and in the frequently recurring expression יהוה הוּא הָאֱלֹהִים; it is therefore to be rendered: Thou—He who (such an one) is my King. May He therefore, by virtue of His duty as king which He has voluntarily taken upon Himself, and of the

kingly authority and power indwelling in Him, command the salvation of Jacob, full and entire (xviii. 51, liii. 7). יְשׁוּעוֹת as in xlii. 9. *Jacob* is used for *Israel* just as *Elohim* is used instead of *Jahve*. If Elohim, Jacob's King, now turns graciously to His people, they will again be victorious and invincible, as ver. 6 affirms. נְגַח with reference to קֶרֶן as a figure and emblem of strength, as in lxxxix. 25 and frequently; קָמֵינוּ equivalent to קָמִים עָלֵינוּ. But only in the strength of God (בְּךָ as in xviii. 30); for not in my bow do I trust, etc., ver. 7. This teaching Israel has gathered from the history of the former times; there is no bidding defiance with the bow and sword and all the carnal weapons of attack, but Thou, etc., ver. 8. This "Thou" in הוֹשַׁעְתָּנוּ is the emphatic word; the preterites describe facts of experience belonging to history. It is not Israel's own might that gives them the supremacy, but God's gracious might in Israel's weakness. Elohim is, therefore, Israel's glory or pride: "In Elohim do we praise," *i.e.* we glory or make our boast in Him; cf. הִלֵּל עַל, x. 3. The music here joins in after the manner of a hymn. The Psalm here soars aloft to the more joyous height of praise, from which it now falls abruptly into bitter complaint.

Vers. 10–13. Just אַף signifies *imo vero* (lviii. 3) when it comes after an antecedent clause that is expressly or virtually a negative, it may mean "nevertheless, ὅμως," when it opposes a contrastive to an affirmative assertion, as is very frequently the case with גַּם or וְגַם. True, it does not mean this in itself, but in virtue of its logical relation: we praise Thee, we celebrate Thy name unceasingly—also (= nevertheless) Thou hast cast off. From this point the Psalm comes into closest connection with Ps. lxxxix. 39, on a still more extended scale, however, with Ps. lx., which dates from the time of the Syro-Ammonitish war, in which Psalm ver. 10 recurs almost word for word. The צְבָאוֹת are not exactly standing armies (an objection which has been raised against the Maccabean explanation), they are the hosts of the people that are drafted into battle, as in Ex. xii. 41, the hosts that went forth out of Egypt. Instead of leading these to victory as their victorious Captain (2 Sam. v. 24), God leaves them to themselves and allows them to be smitten by the enemy. The enemy spoil לָמוֹ, *i.e.* just as they like, without meeting with any resistance, to their

hearts' content. And whilst He gives over (נָתַן as in Mic. v. 2, and the first יִתֵּן in Isa. xli. 2) one portion of the people as "sheep appointed for food," another becomes a *diaspora* or dispersion among the heathen, viz. by being sold to them as slaves, and that בְּלֹא־הוֹן, "for not-riches," *i.e.* for a very low price, a mere nothing. We see from Joel iv. [iii.] 3 in what way this is intended. The form of the litotes is continued in ver. 13*b*: Thou didst not go high in the matter of their purchase-money; the rendering of Maurer is correct: *in statuendis pretiis eorum.* The ב is in this instance not the *Beth* of the price as in ver. 13*a*, but, as in the phrase בְּהִלֵּל, the *Beth* of the sphere and thereby indirectly of the object. רִבָּה in the sense of the Aramaic רַבִּי (cf. Prov. xxii. 16, and the derivatives תִּרְבִּית, מַרְבִּית), to make a profit, to practise usury (Hupfeld), produces a thought that is unworthy of God; *vid.* on the other hand, Isa. lii. 3. At the head of the strophe stands (ver. 10*a*) a perfect with an aorist following; וְלֹא תָצָא is consequently a negative וְתֵצֵא. And ver. 18, which sums up the whole, shows that all the rest is also intended to be retrospective.

Vers. 14–17. To this defeat is now also added the shame that springs out of it. A distinction is made between the neighbouring nations, or those countries lying immediately round about Israel (סְבִיבוֹת, as in the exactly similar passage lxxix. 4, cf. lxxx. 7, which closely resembles it), and the nations of the earth that dwell farther away from Israel. מָשָׁל is here a jesting, taunting proverb, and one that holds Israel up as an example of a nation undergoing chastisement (*vid.* Hab. ii. 6). The shaking of the head is, as in xxii. 8, a gesture of malicious astonishment. In נִגְדִּי תָמִיד (as in xxxviii. 18) we have both the permanent aspect or look and the perpetual consciousness. Instead of "shame covers my face," the expression is "the shame of my face covers me," *i.e.* it has overwhelmed my entire inward and outward being (cf. concerning the radical notions of בּוּשׁ, vi. 11, and חָפַר, xxxiv. 6). The juxtaposition of "enemy and revengeful man" has its origin in viii. 3. In ver. 17 מְקוֹל and מִפְּנֵי alternate; the former is used of the impression made by the jeering voice, the other of the impression produced by the enraged mien.

Vers. 18–22. If Israel compares its conduct towards God with this its lot, it cannot possibly regard it as a punishment

that it has justly incurred. Construed with the accusative, בּוֹא signifies, as in xxxv. 8, xxxvi. 12, to come upon one, and more especially of an evil lot and of powers that are hostile. שָׁקַר, to lie or deceive, with בְּ of the object on whom the deception or treachery is practised, as in lxxxix. 34. In ver. 19*b* אָשׁוּר is construed as *fem.*, exactly as in Job xxxi. 7; the *fut. consec.* is also intended as such (as *e.g.* in Job iii. 10, Num. xvi. 14): that our step should have declined from, etc.; inward apostasy is followed by outward wandering and downfall. This is therefore not one of the many instances in which the לֹא of one clause also has influence over the clause that follows (Ges. § 152, 3). כִּי, ver. 20, has the sense of *quod:* we have not revolted against Thee, that Thou shouldest on that account have done to us the thing which is now befallen us. Concerning תַּנִּים *vid.* Isa. xiii. 22. A "place of jackals" is, like a habitation of dragons (Jer. x. 22), the most lonesome and terrible wilderness; the place chosen was, according to this, an inhospitable מִדְבָּר, far removed from the dwellings of men. כִּסָּה is construed with עַל of the person covered, and with בְּ of that with which (1 Sam. xix. 13) he is covered: Thou coveredst us over with deepest darkness (*vid.* xxiii. 4). אִם, ver. 21, is not that of asseveration (verily we have not forgotten), but, as the interrogatory apodosis ver. 22*a* shows, conditional: if we have (= should have) forgotten. This would not remain hidden from Him who knoweth the heart, for the secrets of men's hearts are known to Him. Both the form and matter here again strongly remind one of Job ch. xxxi., more especially ver. 4; cf. also on תְּעֻלָמוֹת, Job xi. 6, xxviii. 11.

Vers. 23–27. The church is not conscious of any apostasy, for on the contrary it is suffering for the sake of its fidelity. Such is the meaning intended by כִּי, ver. 23 (cf. xxxvii. 20). The emphasis lies on עָלֶיךָ, which is used exactly as in lxix. 8. Paul, in Rom. viii. 36, transfers this utterance to the sufferings of the New Testament church borne in witnessing for the truth, or I should rather say he considers it as a divine utterance corresponding as it were prophetically to the sufferings of the New Testament church, and by anticipation, coined concerning it and for its use, inasmuch as he cites it with the words καθὼς γέγραπται. The suppliant cries עוּרָה and הָקִיצָה are Davidic, and found in his earlier Psalms, vii. 7, xxxv. 23, lix. 5 sq., cf.

lxxviii. 65. God is said to sleep when He does not interpose in whatever is taking place in the outward world here below; for the very nature of sleep is a turning in into one's own self from all relationship to the outer world, and a resting of the powers which act outwardly. The writer of our Psalm is fond of couplets of synonyms like עֲנֵינוּ וְחַצֵּנוּ in ver. 25; cf. ver. 4, יְמִינְךָ וּזְרוֹעֲךָ. Ps. cxix. 25 is an echo of ver. 26. The suppliant cry קוּמָה (in this instance in connection with the עזרתה which follows, it is to be accented on the *ultima*) is Davidic, iii. 8, vii. 7; but originally it is Mosaic. Concerning the *ah* of עֶזְרָתָה, here as also in lxiii. 8 of like meaning with לְעֶזְרָתִי, xxii. 20, and frequently, *vid.* on iii. 3.

PSALM XLV.

MARRIAGE SONG IN HONOUR OF THE PEERLESS KING.

2 MY heart overflows with goodly speech,
I say to myself: "My production is concerning a king,"
My tongue is the pen of a quick writer.
3 With beauty art thou arrayed beyond the children of men,
Gracefulness is shed upon thy lips;
Therefore hath Elohim blessed thee for ever.

4 Gird thy sword upon thy thigh, O mighty one,
Thy brightness and thy majesty.
5 And in thy majesty press through, ride on,
For the sake of truth and of the suffering of innocence,
And thy right hand shall teach thee terrible deeds.
6 Thine arrows are sharp,—peoples shall fall under thee,—
In the heart of the king's enemies!

7 Thy throne, Elohim, endureth for ever and ever,
An upright sceptre is the sceptre of thy kingdom.
8 Loving righteousness, thou hatest wickedness;
Therefore hath Elohim thy God anointed thee
With the oil of joy above thy fellows.

9 Myrrh and aloes, cassia are all thy garments;
Out of ivory palaces doth the music of stringed instruments make thee glad.
10 Kings' daughters are among thy beloved ones,
The queen hath set herself at thy right hand
In ornaments of gold of Ophir.

11 Hearken, O daughter, and see and incline thine ear,
And forget thine own people and thy father's house;
12 And if the king desireth thy beauty,—
For he is thy Lord,—then do thou do homage to him.
13 And the daughter of Tyre, with gifts shall they conciliate thy face,
The richest among the peoples.

14 All glory is the king's daughter in the inner chamber,
Of gold-woven textures is her clothing.
15 In variegated embroidered garments is she escorted to the king;
Virgins after her, her companions,
Are brought unto thee—
16 They are escorted with joy and exultation,
They enter into the king's palace.—

17 Instead of thy fathers shall be thy sons,
Thou shalt set them as princes in all lands.
18 Thy name will I remember in every generation,
Therefore shall the peoples praise thee for ever and ever.

To a Korahitic *Maskîl* is appended a song of the same name, and likewise bearing a royal impress after the style of the Korahitic productions. But whilst in xliv. 5 the words "*Thou, Thou art my King, Elohim,*" are addressed in prayer to the God of Israel, in this Psalm the person of the king who is celebrated is a matter of doubt and controversy. The Epistle to the Hebrews (ch. i. 8) proceeds on the assumption that it is the future Christ, the Son of God. It is supported in this view by a tradition of the ancient synagogue, in accordance with which the Targumist renders ver. 3, "*Thy beauty, O King Messiah, is greater than that of the children of men.*" This

Messianic interpretation must be very ancient. Just as Ezek. xxi. 32 refers back to שִׁילֹה, Gen. xlix. 10, אֵל גִּבּוֹר among the names of the Messiah in Isa. ix. 5 (cf. Zech. xii. 8) refers back in a similar manner to Ps. xlv. And whilst the reception of the Song of Songs into the canon admits of being understood even without the assumption of any prophetically allegorical meaning in it, the reception of this Psalm without any such assumption is unintelligible. But this prophetically Messianic sense is therefore not the original meaning of the Psalm. The Psalm is a poem composed for some special occasion the motive of which is some cotemporary event. The king whom it celebrates was a cotemporary of the poet. If, however, it was a king belonging to David's family, then he was a possessor of a kingship to which were attached, according to 2 Sam. ch. vii., great promises extending into the unlimited future, and on which, consequently, hung all the prospects of the future prosperity and glory of Israel; and the poet is therefore fully warranted in regarding him in the light of the Messianic idea, and the church is also fully warranted in referring the song, which took its rise in some passing occasion, as a song for all ages, to the great King of the future, the goal of its hope. Moreover, we find only such poems of an occasional and individual character received into the Psalter, as were adapted to remain in constant use by the church as prayers and spiritual songs.

With respect to the historical occasion of the song, we adhere to the conjecture advanced in our commentary on Canticles and on the Epistle to the Hebrews, viz. that it was composed in connection with the marriage of Joram of Judah with Athaliah. The reference to the marriage of Ahab of Israel with Jezebel of Tyre, set forth by Hitzig, is at once set aside by the fact that the poet idealizes the person celebrated, as foreshadowing the Messiah, in a way that can only be justified in connection with a *Davidic* king. It could more readily be Solomon the king of Israel, whose appearance was fair as that of a woman, but majestic as that of a hero.* Even to the present day several interpreters† explain the Psalm of Solo-

* So Disraeli in his romance of *Alroy* (1845).

† So even Kurtz in the *Dorpater Zeitschrift* for 1865, S. 1–24.

mon's marriage with the daughter of Pharaoh; but the entire absence of any mention of Egypt is decisive against this view. Hence Hupfeld imagines a daughter of Hiram to be the bride, by reference to the Zidonian Ashtôreth which is mentioned among Solomon's strange gods (1 Kings xi. 5, 33). But the fact that the king here celebrated is called upon to go forth to battle, is also strange, whilst the glory of Solomon consists in his being, in accordance with his name, the Prince of Peace, or אִישׁ מְנוּחָה, 1 Chron. xxii. 9. Further, the wish is expressed for him that he may have children who shall take the place of his ancestors: Solomon, however, had a royal father, but not royal fathers; and there is the less ground for any retrospective reference to the princes of Judah as Solomon's ancestors (which Kurtz inclines to), since of these only one, viz. Nahshon, occurs among the ancestry of David.

All this speaks against Solomon, but just with equal force in favour of Joram, as being the king celebrated. This Joram is the son of Jehoshaphat, the second Solomon of the Israelitish history. He became king even during the lifetime of his pious father, under whom the Salomonic prosperity of Israel was revived (cf. 2 Chron. xviii. 1 with xxi. 3, 2 Kings viii. 16, and Winer's *Realwörterbuch* under *Jehoram*); he was also married to Athaliah during his father's lifetime; and it is natural, that just at that time, when Judah had again attained to the height of the glory of the days of Solomon, the highest hopes should be gathered around these nuptials. This explains the name שִׁגָּל which the queen bears,—a name that is elsewhere Chaldæan (Dan. v. 2 sq.) and Persian (Neh. ii. 6), and is more North-Palestinian * than Jewish; for Athaliah sprang from the royal family of Tyre, and was married by Joram out of the royal family of Israel. If she is the queen, then the exhortation to forget her people and her father's house has all the greater force. And it becomes intelligible why the homage of Tyre in particular, and only of Tyre, is mentioned. The Salomonic splendour of Asiatic perfumes and costly things is thus quite as easily explained as by referring the Psalm to Solomon. For even Jehoshaphat had turned his attention to

* In Deborah's song (Judg. v. 30) probably שִׁגָּל is to be read instead of לְצַוָּארֵי שְׁלָל.

foreign wares, more especially Indian gold; he even prepared a fleet for the purpose of going to Ophir, but, ere it started, it was wrecked in the harbour of Ezion-geber (1 Kings xxii: 48–50, 2 Chron. xx. 35 sqq.). And Solomon, it is true, had a throne of ivory (1 Kings x. 18), and the Salomonic Song of Songs (vii. 5) makes mention of a tower of ivory; but he had no ivory palace; whereas the mention of הֵיכְלֵי־שֵׁן in our Psalm harmonizes surprisingly with the fact that Ahab, the father of Athaliah, built a palace of ivory (בֵּית־שֵׁן), which the Book of Kings, referring to the annals, announces as something especially worthy of note, 1 Kings xxii. 39 (cf. Amos iii. 15, בָּתֵּי הַשֵּׁן).

But why should not even Joram, at a crisis of his life so rich in hope, have been a type of the Messiah? His name is found in the genealogy of Jesus Christ, Matt. i. 8. Joram and Athaliah are among the ancestors of our Lord. This significance in relation to the history of redemption is still left them, although they have not realized the good wishes expressed by the poet at the time of their marriage, just as in fact Solomon also began in the spirit and ended in the flesh. Joram and Athaliah have themselves cut away all reference of the Psalm to them by their own godlessness. It is with this Psalm just as it is with the twelve thrones upon which, according to the promise, Matt. xix. 28, the twelve apostles shall sit and judge the twelve tribes of Israel. This promise was uttered even in reference to Judas Iscariot. One of the twelve seats belonged to him, but he has fallen away from it. Matthias became heir to the throne of Judas Iscariot, and who has become the heir to the promises in this Psalm? All the glorious things declared in the Psalm depend upon this as the primary assumption, as essential to their being a blessing and being realized, viz. that the king whom it celebrates should carry out the idea of the theocratic kingship. To the Old Testament prophecy and hope, more especially since the days of Isaiah, the Messiah, and to the New Testament conception of the fulfilment of prophecy Jesus Christ, is the perfected realization of this idea.

The inscription runs: *To the Precentor, upon Lilies, by the Benê-Korah, a meditation, a song of that which is lovely.* Concerning *Maskîl, vid.* on xxxii. 1. שׁוֹשַׁן is the name for the (six-

leafed) lily,* that is wide-spread in its use in the East; it is not the (five-leafed) rose, which was not transplanted into Palestine until a much later period. In עַל־שֹׁשַׁנִּים Hengstenberg sees a symbolical reference to the "lovely brides" mentioned in the Psalm. Luther, who renders it "concerning the roses," understands it to mean the *rosæ futuræ* of the united church of the future. We would rather say, with Bugenhagen, Joh. Gerhard, and other old expositors, "The heavenly Bridegroom and the spiritual bride, they are the two roses or lilies that are discoursed of in this Psalm." But the meaning of עַל־שֹׁשַׁנִּים must be such as will admit of the inscribed עַל־שׁוּשַׁן עֵדוּת, lx. 1, and אֶל־שֹׁשַׁנִּים עֵדוּת (which is probably all one expression notwithstanding the *Athnach*), lxxx. 1, being understood after the analogy of it. The preposition עַל (אֶל) forbids our thinking of a musical instrument, perhaps lily-shaped bells.† There must therefore have been some well-known popular song, which began with the words "A lily is the testimony . . ." or "Lilies are the testimonies (עֵדוּת) . . .;" and the Psalm is composed and intended to be sung after the melody of this song in praise of the Tôra.‡ It is questionable whether יְדִידֹת (Origen ἰδιδωθ, Jerome *ididoth*) in the last designation of the Psalm is to be taken as a collateral form of יְדִידוּת (love, and metonymically an object of love, Jer. xii. 7), or whether we are to explain it after the analogy of צְחוֹת, Isa. xxxii. 4, and נְכֹחוֹת, Isa. xxvi. 10: it is just on this neuter use of the *plur. fem.* that the interchange which sometimes occurs of *ôth* with *ûth* in an abstract signification (Ew. § 165, *c*) is based. In the former case it ought to be rendered a song of love (Aquila ᾆσμα προσφιλίας); in the latter, a song of that which is beloved, *i.e.* lovely, or lovable, and this is the more natural rendering. The adjective יָדִיד signified beloved, or even (lxxxiv. 2) lovable. It is things that are loved, because exciting love, therefore lovely,

* This name is also ancient Egyptian, *vid.* the *Book of the Dead*, lxxxi. 2: *nuk seshni pir am t.ah-en-Phrā, i.e.* I am a lily, sprung from the fields of the sun-god.

† *Vide* C. Jessen, On the lily of the Bible, in Hugo von Mohl's *Botanische Zeitung*, 1861, No. 12. Thrupp in his *Introduction* (1860) also understands שׁוֹשַׁנִּים to mean cymbals in the form of a lily.

‡ The point of comparison, then, to adopt the language of Gregory of Nyssa, is τὸ λαμπρόν τε καὶ χιονώδες εἶδος of the lily.

most pleasing things, which, as שִׁיר יְדִידֹת says, form the contents of the song. שִׁיר יְדִידֹת does not signify a marriage-song; this would be called שִׁיר חֲתֻנָּה (cf. xxx. 1). Nor does it signify a secular erotic song, instead of which the expression שִׁיר עֲגָבִים, Ezek. xxxiii. 32, or even (after Ezek. xvi. 8 and other passages) שִׁיר דּוֹדִים, would have been used. יְדִיד is a noble word, and used of holy love.

Vers. 2, 3. The verb רָחַשׁ, as מְרַחֲשֶׁת shows, signifies originally to bubble up, boil, and is used in the dialects generally of excited motion and lively excitement; it is construed with the accusative after the manner of verbs denoting fulness, like the synonymous נָבַע, cxix. 171 (cf. Talmudic תרחיש רננות לשונך, let thy tongue overflow with songs of praise). Whatever the heart is full of, with that the mouth overflows; the heart of the poet gushes over with a "good word." דָּבָר is a matter that finds utterance and is put into the form of words; and טוֹב describes it as good with the collateral idea of that which is cheerful, pleasing, and rich in promise (Isa. lii. 7, Zech. i. 13). The fact that out of the fulness and oppression of his heart so good a word springs forth, arises from the subject in which now his whole powers of mind are absorbed: I am saying or thinking (אֲנִי pausal form by *Dechî*, in order that the introductory formula may not be mistaken), *i.e.* my purpose is: מַעֲשַׂי לְמֶלֶךְ, my works or creations (not *sing.*, but *plur.*, just as also מִקְנֵי in Ex. xvii. 3, Num. xx. 19, where the connection leads one to expect the plural) shall be dedicated to the king; or even: the thought completely fills me, quite carries me away, that they concern or have reference to the king. In the former case לְמֶלֶךְ dispenses with the article because it is used after the manner of a proper name (as in xxi. 2, lxxii. 1); in the latter, because the person retires before the office or dignity belonging to it: and this we, in common with Hitzig, prefer on account of the self-conscious and reflecting אמר אני by which it is introduced. He says to himself that it is a king to whom his song refers; and this lofty theme makes his tongue so eloquent and fluent that it is like the style of a γραμματεὺς ὀξύγραφος. Thus it is correctly rendered by the LXX.: whereas סוֹפֵר מָהִיר as an epithet applied to Ezra (ch. vii. 6) does not denote a rapid writer, but a learned or skilled scribe.

Rapidly, like the style of an agile writer, does the tongue of the poet move; and it is obliged to move thus rapidly because of the thoughts and words that flow forth to it out of his heart. The chief thing that inspires him is the beauty of the king. The form יָפְיְפִיתָ, which certainly ought to have a passive sense (Aquila *κάλλει ἐκαλλίωθης*), cannot be explained as formed by reduplication of the first two radicals of the verb יָפָה (יָפִי); for there are no examples to be found in support of quinqueliterals thus derived. What seems to favour this derivation is this, that the legitimately formed *Pealal* יְפִיפָה (cf. the adjective יְפֵהפִי = יְפִיפִי, Jer. xlvi. 20) is made passive by a change of vowels in a manner that is altogether peculiar, but still explicable in connection with this verb, which is a twofold weak verb. The meaning is: Thou art beyond compare beautifully fashioned, or endowed with beauty beyond the children of men. The lips are specially singled out from among all the features of beauty in him. Over his lips is poured forth, viz. from above, חֵן (gracefulness or benevolence), inasmuch as, even without his speaking, the form of his lips and each of their movements awakens love and trust; it is evident, however, that from such lips, full of *χάρις*, there must proceed also *λόγοι τῆς χάριτος* (Luke iv. 22, Eccles. x. 12). In this beauty of the king and this charm of his lips the psalmist sees a manifestation of the everlasting blessing of God, that is perceptible to the senses. It is not to be rendered: because Elohim hath blessed thee for ever. The assertion that עַל־כֵּן is used in some passages for עַל־כֵּן אֲשֶׁר cannot be proved (*vid.* on xlii. 7). But the meaning of the psalmist is, moreover, not that the king, because he is so fair and has such gracious lips, is blessed of God. If this were the idea, then the noble moral qualities of which the beauty of this king is the transparent form, ought to be more definitely expressed. Thus personally conceived, as it is here, beauty itself is a blessing, not a ground for blessing. The fact of the matter is this, beauty is denoted by עַל־כֵּן as a reason for the blessing being known or recognised, not as a reason why the king should be blessed. From his outward appearance it is at once manifest that the king is one who is blessed by God, and that blessed for ever. The psalmist could not but know that "grace is deceitful and beauty vain" (Prov. xxxi. 30), therefore the beauty of this king was in his

eyes more than mere earthly beauty; it appears to him in the light of a celestial transfiguration, and for this very reason as an imperishable gift, in which there becomes manifest an unlimited endless blessing.

Vers. 4–6. In the ever blessed one the greatest strength and vigour are combined with the highest beauty. He is a hero. The praise of his heroic strength takes the form of a summons to exert it and aid the good in obtaining the victory over evil. Brightness and majesty, as the objects to חֲגוֹר, alternating with the sword, are not in apposition to this which is their instrument and symbol (Hengstenberg), but permutatives, inasmuch as חֲגוֹר is zeugmatically referable to both objects: the king is (1) to gird himself with his sword, and (2) to surround himself with his kingly, God-like doxa. הוֹד וְהָדָר is the brilliancy of the divine glory (xcvi. 6), of which the glory of the Davidic kingship is a reflection (xxi. 6); mentioned side by side with the sword, it is, as it were, the panoply that surrounds the king as bright armour. In ver. 5 והדרך, written accidentally a second time, is probably to be struck out, as Olshausen and Hupfeld are of opinion. Hitzig points it וְהַדְרֵךְ, "and step forth;" but this is not Hebrew. As the text runs, *wa-hadārcha* (with *Legarme* preceded by *Illuj*, *vid. Accentsystem* xiii. § 8*c*, 9) looks as though it were repeated out of ver. 4 in the echo-like and interlinked style that we frequently find in the songs of degrees, *e.g.* cxxi. 1, 2; and in fact repeated as an accusative of more exact definition (in the same bold manner as in xvii. 13, 14) to צְלַח, which, like صلح, starting from the primary notion of cleaving, breaking through, pressing forward, comes to have the notion of carrying anything through prosperously, of being successful, *pervadere et bene procedere* (cf. the corresponding development of signification in فلح, افلح), and, according to Ges. § 142, rem. 1, gives to רְכַב the adverbial notion of that which is effectual (victorious) or effective and successful. We cannot determine whether רְכַב is here intended to say *vehi curru* or *vehi equo;* but certainly not upon a mule or an ass (1 Kings i. 44, Zech. ix. 9), which are the beasts ridden in a time of peace. The king going forth to battle either rides in a war-chariot (like Ahab and Jehoshaphat, 1 Kings ch. xxii.), or upon a war-horse, as in Apoc. xix. 11

the Logos of God is borne upon a white horse. That which he is to accomplish as he rides forth in majesty is introduced by עַל־דְּבַר (for the sake of, on account of), which is used just as in lxxix. 9, 2 Sam. xviii. 5. The combination עֲנָוָה־צֶדֶק is very similar to עֶרְיַת־בֹּשֶׁת, Mic. i. 11 (nakedness-ignominy = ignominious nakedness), if עֲנָוָה = עֲנָוָה is to be taken as the name of a virtue. The two words are then the names of virtues, like אֱמֶת (truth = veracity, which loves and practises that which is true and which is hostile to lying, falseness, and dissimulation); and whereas צֶדֶק עֲנָוָה would signify meek righteousness, and עֲנָוַת צֶדֶק, righteous meekness, this conjunction standing in the middle between an addition and an asyndeton denotes meekness and righteousness as twin-sisters and reciprocally pervasive. The virtues named, however, stand for those who exemplify them and who are in need of help, on whose behalf the king is called upon to enter the strife: the righteous, if they are at the same time עֲנָוִים (עֲנִיִּים), are doubly worthy and in need of his help. Nevertheless another explanation of עֲנָוָה presents itself, and one that is all the more probable as occurring just in this Psalm which has such a North-Palestinian colouring. The observation, that North-Palestinian writers do not always point the construct state with *ath*, in favour of which Hitzig, on lxviii. 29, wrongly appeals to Hos. x. 6, Job xxxix. 13, but rightly to Judg. vii. 8, viii. 32 (cf. Deut. xxxiii. 4, 27), is perfectly correct. Accordingly עֲנָוָה may possibly be equivalent to עֲנָוַת, but not in the signification business, affair = עִנְיָן, parallel with דְּבַר, but in the signification *afflictio* (after the form רְאוֹת, Ezek. xxviii. 17); so that it may be rendered: in order to put a stop to the oppression of righteousness or the suffering of innocence. The jussive וְתוֹרְךָ, like וְיָתְאוּ in ver. 12, begins the apodosis of a hypothetical protasis that is virtually there (Ew. § 347, *b*): so shall thy right hand teach thee, *i.e.* lead thee forth and cause thee to see terrible things, *i.e.* awe-inspiring deeds. But in ver. 6 both summons and desire pass over into the expression of a sure and hopeful prospect and a vision, in which that which is to be is present to the mind: thine arrows are sharpened, and therefore deadly to those whom they hit; peoples shall fall (יִפְּלוּ)* under thee, *i.e.* so that thou passest

* It is not יִפְּלוּ; for the pause falls upon שְׁנוּנִים, and the *Athnach* of

over them as they lie upon the ground; in the heart of the enemies of the king, viz. they (*i.e.* the arrows) will stick. The harsh ellipse is explained by the fact of the poet having the scene of battle before his mind as though he were an eye-witness of it. The words "in the heart of the king's enemies" are an exclamation accompanied by a pointing with the finger. Thither, he means to say, those sharp arrows fly and smite. Crusius' explanation is similar, but it goes further than is required: *apostrophe per prosopopœiam directa ad sagittas quasi jubens, quo tendere debeant.* We are here reminded of cx. 2, where a similar בְּקֶרֶב occurs in a prophetico-messianic connection. Moreover, even according to its reference to cotemporary history the whole of this strophe sounds Messianic. The poet desires that the king whom he celebrates may rule and triumph after the manner of the Messiah; that he may succour truth and that which is truly good, and overcome the enmity of the world, or, as Ps. ii. expresses it, that the God-anointed King of Zion may shatter everything that rises up in opposition with an iron sceptre. This anointed One, however, is not only the Son of David, but also of God. He is called absolutely בֵּן, ὁ υἱός. Isaiah calls Him, even in the cradle, אֵל גִּבּוֹר, ch. ix. 5, cf. x. 21. We shall not, therefore, find it to be altogether intolerable, if the poet now addresses him as אֱלֹהִים, although the picture thus far sketched is thoroughly human in all its ideality.

Vers. 7, 8. In order to avoid the addressing of the king with the word *Elohim*, ver. 6*a* has been interpreted, (1) "Thy throne of God is for ever and ever,"—a rendering which is grammatically possible, and, if it were intended to be expressed, must have been expressed thus (Nagelsbach, § 64, *g*); (2) "Thy throne is God (= divine) for ever and ever;" but it cannot possibly be so expressed after the analogy of "the altar of wood = wooden" (cf. ver. 9), or "the time is showers of rain = rainy" (Ezra x. 13), since God is neither the substance of the throne, nor can the throne itself be regarded as a representation or figure of God: in this case the predicative *Elohim*

יִפְלוּ stands merely in the place of *Zakeph* (Num. vi. 12). The *Athnach* after *Olewejored* does not produce any pausal effect; *vid.* l. 23, lxviii. 9, 14, lxix. 4, cxxix. 1, and cf. *supra*, vol. i. p. 95, note 2.

would require to be taken as a genitive for כִּסְאֲ אֱלֹהִים, which, however, cannot possibly be supported in Hebrew by any syntax; not even by 2 Kings xxiii. 17, cf. Ges. § 110, 2, *b*. Accordingly one might adopt the first mode of interpretation, which is also commended by the fact that the earthly throne of the theocratic king is actually called כסא יהוה in 1 Chron. xxix. 23. But the sentence "thy throne of God is an everlasting one" sounds tautological, inasmuch as that which the predicate asserts is already implied in the subject; and we have still first of all to try whether אלהים cannot, with the LXX. *ὁ θρόνος σου, ὁ Θεός, εἰς αἰῶνα αἰῶνος*, be taken as a vocative. Now, since before everything else God's throne is eternal (x. 16, Lam. v. 19), and a love of righteousness and a hatred of evil is also found elsewhere as a description of divine holiness (v. 5, Isa. lxi. 8), אלהים would be obliged to be regarded as addressed to God, if language addressed to the king did not follow with עַל־כֵּן. But might אלהים by any possibility be even addressed to the king who is here celebrated? It is certainly true that the custom with the Elohim-Psalms of using *Elohim* as of equal dignity with *Jahve* is not favourable to this supposition; but the following surpassing of the אלהים by אלהיך renders it possible. And since elsewhere earthly authorities are also called אֱלֹהִים, Ex. xxi. 6, xxii. 7 sq., Ps. lxxxii., cf. cxxxviii. 1, because they are God's representatives and the bearers of His image upon earth, so the king who is celebrated in this Psalm may be all the more readily styled *Elohim*, when in his heavenly beauty, his irresistible doxa or glory, and his divine holiness, he seems to the psalmist to be the perfected realization of the close relationship in which God has set David and his seed to Himself. He calls him אֱלֹהִים, just as Isaiah calls the exalted royal child whom he exultingly salutes in ch. ix. 1–6, אֵל־גִּבּוֹר. He gives him this name, because in the transparent exterior of his fair humanity he sees the glory and holiness of God as having attained a salutary or merciful conspicuousness among men. At the same time, however, he guards this calling of the king by the name *Elohim* against being misapprehended by immediately distinguishing the God, who stands above him, from the divine king by the words "Elohim, thy God," which, in the Korahitic Psalms, and in the Elohimic Psalms in general, is equivalent to "Jahve,

thy God" (xliii. 4, xlviii. 15, l. 7); and the two words are accordingly united by *Munach.** Because the king's sceptre is a "sceptre of uprightness" (cf. Isa. xi. 4), because he loves righteousness and consequently (*fut. consec.*) hates iniquity, therefore God, his God, has anointed him with the oil of joy (Isa. lxi. 3; cf. on the construction Amos vi. 6) above his fellows. What is intended is not the anointing to his office (cf. lxxxix. 21 with Acts x. 38) as a dedication to a happy and prosperous reign, but that God has poured forth upon him, more especially on this his nuptial day, a superabundant joy, both outwardly and in his spirit, such as He has bestowed upon no other king upon the face of the earth. That he rises high above all those round about him is self-evident; but even among his fellows of royal station, kings like himself, he has no equal. It is a matter of question whether the writer of the Epistle to the Hebrews (ch. i. 8) has taken the first ὁ Θεός of the expression ὁ Θεὸς ὁ Θεός σου as a vocative. Apollinaris does not seem so to have understood him; for he renders it τοὔνεκά σοι Θεὸς αὐτὸς ἓην περίχευεν ἀλοιφὴν χρίσας τερπωλῆς μετόχοις παρὰ πάντας ἐλαίῳ, and the Greek expositors also take ὁ Θεός here as a nominative.

Vers. 9, 10. The song of that which is lovely here reaches the height towards which it aspires from the beginning. It has portrayed the lovely king as a man, as a hero, and as a divine ruler; now it describes him as a bridegroom on the day of his nuptials. The sequence of the thoughts and of the figures corresponds to the history of the future. When Babylon is fallen, and the hero riding upon a white horse, upon whom is inscribed the name "King of kings and Lord of lords," shall have smitten the hostile nations with the sword that goeth out of His mouth, there then follows the marriage of the Lamb, for which the way has been prepared by these avenging victories (Apoc. xix. 7 sq.). It is this final γάμος

* The view that the *Munach* is here *vicarius Tiphchæ anterioris* (Dachselt in his *Biblia Accentuata*) is erroneous, *vid. Accentuationssystem*, xviii. § 4. It is the conjunctive to אֱלֹהֶיךָ, which, in Heidenheim and Baer, on the authority of the Codices, has *Tiphcha anterior*, not *Athnach* as in the editions heretofore published. The proper place for the *Athnach* would at first be by שָׁשׂוֹן; but according to *Accentuationssystem*, xix. § 6, it cannot stand there.

which the Psalm, as a song of the congregation, when the light was dawning upon the Old Testament church, sees by anticipation, and as it were goes forth to meet it, rejoicing to behold it afar off. The king's garments are so thoroughly scented with costly spices that they seem to be altogether woven out of them. And מִנִּי out of the ivory palaces enchant him. This מִנִּי has been taken mostly, according to Isa. lix. 18 (cf. also Isa. lii. 6), as a repetition of the מִן: "out of ivory palaces, whence they enchant thee." But this repetition serves no special purpose. Although the apocopated plural in *î*, instead of *îm*, is controvertible in Biblical Hebrew (*vid.* on xxii. 17, 2 Sam. xxii. 44), still there is the venture that in this instance מִנִּי is equivalent to מִנִּים, the music of stringed instruments (cl. 4); and if in connection with any Psalm at all, surely we may venture in connection with this Psalm, which in other respects has such an Aramaic or North-Palestinian colouring, to acknowledge this apocope, here perhaps chosen on account of the rhythm. In accordance with our historical rendering of the Psalm, by the ivory palaces are meant the magnificent residences of the king, who is the father of the bride. Out of the inner recesses of these halls, inlaid within with ivory and consequently resplendent with the most dazzling whiteness, the bridegroom going to fetch his bride, as he approaches and enters them, is met by the sounds of festive music: viewed in the light of the New Testament, it is that music of citherns or harps which the seer (Apoc. xiv. 2) heard like the voice of many waters and of mighty thunder resounding from heaven. The Old Testament poet imagines to himself a royal citadel that in its earthly splendour far surpasses that of David and of Solomon. Thence issues forth the sound of festive music zealous, as it were, to bid its welcome to the exalted king.

Even the daughters of kings are among his precious ones. יְקָר is the name for that which is costly, and is highly prized and loved for its costliness (Prov. vi. 26). The form בִּיקָרוֹתַיִךְ resembles the form לִיקָחַת, Prov. xxx. 17, in the appearance of the *i* and supplanting the *Sheba mobile*, and also in the *Dag. dirimens* in the ק (cf. עִקְבִי, Gen. xlix. 17; מִקְדָּשׁ, Ex. xv. 17).*

* It is the reading of Ben-Naphtali that has here, as an exception, become the *receptus*; whereas Ben-Asher reads בְּיִקְרוֹתַיִךְ. Saadia, Rashi,

Now, however, he has chosen for himself his own proper wife, who is here called by a name commonly used of Chaldæan and Persian queens, and, as it seems (cf. on Judg. v. 30), a North-Palestinian name, שַׁגָּל,* instead of גְּבִירָה. From the fact that, glittering with gold of Ophir, she has taken the place of honour at the right hand of the king (נִצָּבָה, *3d præt.*, not *part.*), it is evident that her relationship to the king is at this time just in the act of being completed. Who are those daughters of kings and who is this queen standing in closest relationship to the king? The former are the heathen nations converted to Christ, and the latter is the Israel which is remarried to God in Christ, after the fulness of the heathen is come in. It is only when Israel is won to Him, after the fulness of the heathen is come in (Rom. xi. 25), that the morning of the great day will dawn, which this Psalm as a song of the church celebrates. בְּנוֹת מְלָכִים cannot certainly, like בַּת־צֹר, be a personificative designation of heathen kingdoms, although שַׁגָּל is the believing Israel conceived of as one person. It is actually kings' daughters as the representatives of their nations that are intended; and the relation of things is just the same here as in Isa. xlix. 23, where, of the Israelitish church of the future, it is predicted that kings shall be its foster-fathers and their princesses its nursing-mothers.

Vers. 11–13. The poet next turns to address the one bride of the king, who is now honoured far above the kings' daughters. With שִׁמְעִי he implores for himself a hearing; by רְאִי he directs her eye towards the new relationship into which

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Simson ha-Nakdan and others, who derive the word from בָּקַר (to visit, wait on), follow the *receptus*, comparing מְשִׁיסָּה, Isa. xlii. 24, in support of the form of writing. Also in לִיקְּחַת, Prov. xxx. 17; וְיִלְלַת, Jer. xxv. 36; בִּיתְרוֹן, Eccles. ii. 13, the otherwise rejected orthography of Ben-Naphtali (who pointed וְיִחְלוּ, Job xxix. 21, לְיִשְׂרָאֵל, וְיִתֵּן, and the like) is retained, as quite an exception, in the *textus receptus*. *Vide* S. D. Luzzatto, *Prolegomeni*, § cxcix., and *Grammatica della Lingua Ebraica*, § 193.

* Bar-Ali says that in Babylonia Venus is called שגל ודלפת, *vid.* Lagarde, *Gesammelte Abhandl.* S. 17. Windischmann (*Zoroastrische Studien*, S. 161) erroneously compares *ćagar* (pronounced *tshagar*) as a name of one of the two wives of Zarathustra; but it happens that this is not the name of the wife who holds the first rank (Neo-Persic *padishâh-zen*), but of the second (*ćakir-zen*, bond-woman).

she is just entering; by הַטִּי אָזְנֵךְ he bespeaks her attention to the exhortation that follows; by בַּת he puts himself in a position in relation to her similar to that which the teacher and preacher occupies who addresses the bridal pair at the altar. She is to forget her people and her father's house, to sever her natural, inherited, and customary relationships of life, both as regards outward form and inward affections; and should the king desire her beauty, to which he has a right,—for he, as being her husband (1 Pet. iii. 6), and more especially as being king, is her lord,—she is to show towards him her profoundest, reverent devotion. וְיִתְּאַו is a hypothetical protasis according to Ges. § 128, 2, *c*. The reward of this willing submission is the universal homage of the nations. It cannot be denied on the ground of syntax that וּבַת־צֹר admits of being rendered "and O daughter of Tyre" (Hitzig),—a rendering which would also give additional support to our historical interpretation of the Psalm,—although, apart from the one insecure passage, Jer. xx. 12 (Ew. § 340, *c*), there is no instance to be found in which a vocative with ו occurs (Prov. viii. 5, Joel ii. 23, Isa. xliv. 21), when another vocative has not already preceded it. But to what purpose would be, in this particular instance, this apostrophe with the words בַּת־צֹר, from which it looks as though she were indebted to her ancestral house, and not to the king whose own she is become, for the acts of homage which are prospectively set before her? Such, however, is not the case; "daughter of Tyre" is a subject-notion, which can all the more readily be followed by the predicate in the plural, since it stands first almost like a *nomin. absol.* The daughter, *i.e.* the population of Tyre—approaching with presents shall they court (*lit.* stroke) thy face, *i.e.* meeting thee bringing love, they shall seek to propitiate thy love towards themselves. חִלָּה (פְּנֵי) corresponds to the Latin *mulcere* in the sense of *delenire;* for חָלָה, חלל (root חל, whence חָלַל, حل, *solvit, laxavit*), means properly to be soft and tender, of taste to be sweet (in another direction: to be lax, weak, sick); the *Piel* consequently means to soften, conciliate, to make gentle that which is austere. Tyre, however, is named only by way of example; עֲשִׁירֵי עָם is not an apposition, but a continuation of the subject: not only Tyre, but in general those who are the richest among each separate people or

nation. Just as אֶבְיוֹנֵי אָדָם (Isa. xxix. 19) are the poorest of mankind, so עֲשִׁירֵי עָם are the richest among the peoples of the earth.

As regards the meaning which the congregation or church has to assign to the whole passage, the correct paraphrase of the words "and forget thy people" is to be found even in the Targum: "Forget the evil deeds of the ungodly among thy people, and the house of the idols which thou hast served in the house of thy father." It is not indeed the hardened mass of Israel which enters into such a loving relationship to God and to His Christ, but, as prophecy from Deut. ch. xxxii. onward declares, a remnant thoroughly purged by desolating and sifting judgments and rescued, which, in order to belong wholly to Christ, and to become the holy seed of a better future (Isa. vi. 13), must cut asunder all bonds of connection with the stiff-neckedly unbelieving people and paternal house, and in like manner to Abram secede from them. This church of the future is fair; for she is expiated (Deut. xxxii. 43), washed (Isa. iv. 4), and adorned (Isa. lxi. 3) by her God. And if she does homage to Him, without looking back, He not only remains her own, but in Him everything that is glorious belonging to the world also becomes her own. Highly honoured by the King of kings, she is the queen among the daughters of kings, to whom Tyre and the richest among peoples of every order are zealous to express their loving and joyful recognition. Very similar language to that used here of the favoured church of the Messiah is used in lxxii. 10 sq. of the Messiah Himself.

Vers. 14–16. Now follows the description of the manner in which she absolutely leaves her father's house, and richly adorned and with a numerous train is led to the king and makes her entry into his palace; and in connection therewith we must bear in mind that the poet combines on the canvas of one picture (so to speak) things that lie wide apart both as to time and place. He sees her first of all in her own chamber (פְּנִימָה, prop. towards the inside, then also in the inside, Ges. § 90, 2, *b*), and how there* she is nothing but splendour (כָּל־כְּבוּדָה, prop.

* In Babylonia these words, according to *B. Jebamoth* 77*a*, are cited in favour of domesticity as a female virtue; in Palestine (במערבא) more appropriately, Gen. xviii. 9. The LXX. *Codd. Vat. et Sinait.* has Ἐσεβών

mere splendour, *fem.* of כָּבוֹד as in Ezek. xxiii. 41; cf. כָּל־הֶבֶל, xxxix. 6, mere nothingness), her clothing is gold-interwoven textures (*i.e.* such as are interwoven with threads of gold, or woven in squares or diamond patterns and adorned with gold in addition). She, just like Esther (Esth. ii. 12), is being led to the king, her husband, and this takes place לְרִקְמוֹת, in variegated, embroidered garments (ל used just as adverbially, as in 2 Chron. xx. 21, לְהַדְּרַת), with a retinue of virgins, her companions, who at the same time with herself become the property of her spouse. According to the accents it is to be rendered: *virgines post eam, sociæ ejus, adducuntur tibi*, so that רֵעוֹתֶיהָ is an apposition. This is also in harmony with the allegorical interpretation of the Psalm as a song of the church. The bride of the Lamb, whom the writer of the Apocalypse beheld, arrayed in shining white linen (*byssus*), which denotes her righteousness, just as here the variegated, golden garments denote her glory, is not just one person nor even one church, but the church of Israel together with the churches of the Gentiles united by one common faith, which have taken a hearty and active part in the restoration of the daughter of Zion. The procession moves on with joy and rejoicing; it is the march of honour of the one chosen one and of the many chosen together with her, of her friends or companions; and to what purpose, is shown by the hopes which to the mind of the poet spring up out of the contemplation of this scene.

Vers. 17, 18. All this has its first and most natural meaning in relation to cotemporary history, but without being at variance with the reference of the Psalm to the King Messiah, as used by the church. Just as the kings of Judah and of Israel allowed their sons to share in their dominion (2 Sam. viii. 18, 1 Kings iv. 7, cf. 2 Chron. xi. 23; 1 Kings xx. 15), so out of the loving relationship of the daughter of Zion and of the virgins of her train to the King Messiah there spring up children, to whom the regal glory of the house of David which culminates in Him is transferred,—a royal race among which He divides the dominion of the earth (*vid.* Ps. cxlix.); for He makes His own people "kings and priests, and they

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(Eusebius), which is meaningless; *Cod. Alex.* correctly, ἔσωθεν (Italic, Jerome, Syriac, Chrysostom, Theodoret, Apollinaris).

shall reign on the earth" (Apoc. v. 10). Those children are to be understood here which, according to Ps. cx., are born to Him as the dew out of the womb of the morning's dawn—the ever-youthful nation, by which He conquers and rules the world. When, therefore, the poet says that he will remember the name of the king throughout all generations, this is based upon the twofold assumption, that he regards himself as a member of an imperishable church (Sir. xxxvii. 25), and that he regards the king as a person worthy to be praised by the church of every age. Elsewhere Jahve's praise is called a praise that lives through all generations (cii. 13, cxxxv. 13); here the king is the object of the everlasting praise of the church, and, beginning with the church, of the nations also. On יְהוּדִיךָ (as in the name יְהוּדָה) cf. the forms in cxvi. 6, lxxxi. 6. First of all Israel, whom the psalmist represents, is called upon to declare with praise the name of the Messiah from generation to generation. But it does not rest with Israel alone. The nations are thereby roused up to do the same thing. The end of the covenant history is that Israel and the nations together praise this love-worthy, heroic, and divine King: "His name shall endure for ever; as long as the sun shall His name bud, and all nations shall be blessed in Him (and) shall praise Him" (lxxii. 17).

PSALM XLVI.

A SURE STRONGHOLD IS OUR GOD.*

2 ELOHIM is unto us a refuge and safe retreat,
As a help in distresses He is thoroughly proved.
3 Therefore do we not fear when the earth changeth,
And the mountains fall into the heart of the ocean;
4 Let the waters thereof roar, let them foam,
Let mountains shake at the swelling thereof. (*Sela.*)

5 There is a river—the streams whereof make glad the city of Elohim,
The holy place of the tabernacles of the Most High.

* "*Ein feste Burg ist unser Gott.*"

6 Elohim is in the midst of her, she tottereth not,
Elohim helpeth her, when the morning dawneth.
7 The peoples rage, the kingdoms totter—
He raiseth His voice, and the earth melteth.
8 Jahve of Hosts is with us,
A stronghold unto us is the God of Jacob. (*Sela.*)

9 Go, behold the deeds of Jahve,
Who maketh desolations upon the earth,
10 Who maketh wars to cease unto the ends of the earth,
Who breaketh the bow and cutteth the spear in sunder,
Who destroyeth the chariots by fire.
11 "Cease ye, and know that I am Elohim!
I will be exalted among the peoples, I will be exalted upon the earth."
12 Jahve of Hosts is with us,
A stronghold unto us is the God of Jacob. (*Sela.*)

When, during the reign of Jehoshaphat, the Moabites, Ammonites, and Edomites (more particularly the Maonites, for in 2 Chron. xx. 1 it is to be read מְהַמְּעוֹנִים) carried war into the kingdom of David and threatened Jerusalem, the Spirit of the Lord came upon Jahaziël the Asaphite in the temple congregation which the king had called together, and he prophesied a miraculous deliverance on the morrow. Then the Levite singers praised the God of Israel with jubilant voice, viz. singers of the race of Kohāth, and in fact out of the family of Korah. On the following day Levite singers in holy attire and with song went forth before the army of Jehoshaphat. The enemy, surprised by the attack of another plundering band of the sons of the desert, had turned their weapons against one another, being disbanded in the confusion of flight, and the army of Jehoshaphat found the enemy's camp turned into a field of corpses. In the feast of thanksgiving for victory which followed in *Emek ha-Beracha* the Levite singers again also took an active part, for the spoil-laden army marched thence in procession to Jerusalem and to the temple of Jahve, accompanied by the music of the nablas, citherns, and trumpets. Thus in the narrative in 2 Chron. xxii. does the chronicler give us the key to the Asaphic Psalm lxxxiii. (lxxvi.?) and to the

Korahitic Psalms xlvi., xlvii., xlviii. It is indeed equally admissible to refer these three Korahitic Psalms to the defeat of Sennacherib's army under Hezekiah, but this view has not the same historical consistency. After the fourteenth year of Hezekiah's reign the congregation could certainly not help connecting the thought of the Assyrian catastrophe so recently experienced with this Psalm; and more especially since Isaiah had predicted this event, following the language of this Psalm very closely. For Isaiah and this Psalm are remarkably linked together.

Just as Ps. ii. is, as it were, the quintessence of the book of Immanuel, Isa. ch. vii.–xii., so is Ps. xlvi. of Isa. ch. xxxiii., that concluding discourse to Isa. ch. xxviii.–xxxii., which is moulded in a lyric form, and was uttered before the deliverance of Jerusalem at a time of the direst distress. The fundamental thought of the Psalm is expressed there in ver. 2 in the form of a petition; and by a comparison with Isa. xxv. 4 sq. we may see what a similarity there is between the language of the psalmist and of the prophet. Isa. xxxiii. 13 closely resembles the concluding admonition; and the image of the stream in the Psalm has suggested the grandly bold figure of the prophet in ver. 21, which is there more elaborately wrought up: "*No indeed, there dwells for us a glorious One, Jahve—a place of streams, of canals of wide extent, into which no fleet of rowing vessels shall venture, and which no mighty man-of-war shall cross.*" The divine determination expressed in אֵרוֹם we also hear in Isa. xxxiii. 10. And the prospect of the end of war reminds us of the familiar prediction of Isaiah (ch. ii.), closely resembling Micah's in its language, of eternal peace; just as vers. 8, 12 remind us of the watch-word עִמָּנוּ אֵל in Isa. vii.–xii. The mind of Isaiah and that of Jeremiah have, each in its own peculiar way, taken germs of thought (*lit.* become impregnated) from this Psalm.

We have already incidentally referred to the inscribed words עַל־עֲלָמוֹת, on vi. 1. Böttcher renders them *ad voces puberes*, "for tenor voices," a rendering which certainly accords with the fact that, according to 1 Chron. xv. 20, they were accustomed to sing בִּנְבָלִים עַל־עֲלָמוֹת, and the Oriental sounds, according to Villoteau (*Description de l'Egypte*), correspond *aux six sons vers l'aigu de l'octave du medium de la voix de*

tenor. But עלמות does not signify *voces puberes*, but *puellæ puberes* (from עלם, غلم, cogn. חלם, حلم, to have attained to puberty); and although certainly no eunuchs sang in the temple, yet there is direct testimony that Levite youths were among the singers in the second temple;* and Ps. lxviii. mentions the עלמות who struck the timbrels at a temple festival. Moreover, we must take into consideration the facts that the compass of the tenor extends even into the soprano, that the singers were of different ages down to twenty years of age, and that Oriental, and more particularly even Jewish, song is fond of falsetto singing. We therefore adopt Perret-Gentil's rendering, *chant avec voix de femmes*, and still more readily Armand de Mestral's, *en soprano;* whereas Melissus' rendering, "upon musical instruments called *Alamoth* (the Germans would say, upon the virginal)," has nothing to commend it.

Vers. 2–4. The congregation begins with a general declaration of that which God is to them. This declaration is the result of their experience. Luther, after the LXX. and Vulg., renders it, "in the great distresses which have come upon us." As though נִמְצָא could stand for הִנָּמְצָאוֹת, and that this again could mean anything else but "at present existing," to which מְאֹד is not at all appropriate. God Himself is called נמצא מאד as being one who allows Himself to be found in times of distress (2 Chron. xv. 4, and frequently) exceedingly; *i.e.* to those who then seek Him He reveals Himself and verifies His word beyond all measure. Because God is such a God to them, the congregation or church does not fear though a still greater distress than that which they have just withstood, should break in upon them: if the earth should change, *i.e.* effect, enter upon, undergo or suffer a change (an inwardly transitive *Hiphil*, Ges. § 53, 2); and if the mountains should sink down

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* The Mishna, *Erachin* 13*b*, expressly informs us, that whilst the Levites sang to the accompanying play of the nablas and citherns, their youths, standing at their feet below the pulpit, sang with them in order to give to the singing the harmony of high and deep voices (תֻּבָּל, *condimentum*). These Levite youths are called צערי or סועדי הלויים, *parvuli* (although the Gemara explains it otherwise) or *adjutores Levitarum*.

into the heart (בְּלֵב exactly as in Ezek. xxvii. 27; Jon. ii. 4) of the sea (ocean), *i.e.* even if these should sink back again into the waters out of which they appeared on the third day of the creation, so that consequently the old chaos should return. The church supposes the most extreme case, viz. the falling in of the universe which has been creatively set in order. We are no more to regard the language as being allegorical here (as Hengstenberg interprets it, the mountains being = the kingdoms of the world), than we would the language of Horace: *si fractus illabatur orbis* (*Carm.* iii. 3, 7). Since יַמִּים is not a numerical but amplificative plural, the singular suffixes in ver. 4 may the more readily refer back to it. גַּאֲוָה, pride, self-exaltation, used of the sea as in lxxxix. 10 גַּאוֹת, and in Job xxxviii. 11 גַּאֹן are used. The futures in ver. 4 do not continue the infinitive construction: if the waters thereof roar, foam, etc.; but they are, as their position and repetition indicate, intended to have a concessive sense. And this favours the supposition of Hupfeld and Ewald that the refrain, vers. 8, 12, which ought to form the apodosis of this concessive clause (cf. cxxxix. 8–10, Job xx. 24, Isa. xl. 30 sq.) has accidentally fallen out here. In the text as it lies before us ver. 4 attaches itself to לֹא־נִירָא: (we do not fear), let its waters (*i.e.* the waters of the ocean) rage and foam continually; and, inasmuch as the sea rises high, towering beyond its shores, let the mountains threaten to topple in. The music, which here becomes *forte*, strengthens the believing confidence of the congregation, despite this wild excitement of the elements.

Vers. 5–8. Just as, according to Gen. ii. 10, a stream issued from Eden, to water the whole garden, so a stream makes Jerusalem as it were into another paradise: a river—whose streams make glad the city of Elohim (lxxxvii. 3, xlviii. 9, cf. ci. 8); פְּלָגָיו (used of the windings and branches of the main-stream) is a second permutative subject (xliv. 3). What is intended is the river of grace, which is also likened to a river of paradise in xxxvi. 9. When the city of God is threatened and encompassed by foes, still she shall not hunger and thirst, nor fear and despair; for the river of grace and of her ordinances and promises flows with its rippling waves through the holy place, where the dwelling-place or tabernacle of the Most High is pitched. קֹדֶשׁ, *Sanctum* (cf. *El-Kuds* as a name of

Jerusalem), as in lxv. 5, Isa. lvii. 15; נוֹרָא, Ex. xv. 16. מִשְׁכְּנֵי, dwellings, like מִשְׁכָּנוֹת, xliii. 3, lxxxiv. 2, cxxxii. 5, 7, equivalent to "a glorious dwelling." In ver. 6 in the place of the river we find Him from whom the river issues forth. Elohim helps her לִפְנוֹת בֹּקֶר—there is only a night of trouble, the return of the morning is also the sunrise of speedy help. The preterites in ver. 7 are hypothetical: if peoples and kingdoms become enraged with enmity and totter, so that the church is in danger of being involved in this overthrow—all that God need do is to make a rumbling with His almighty voice of thunder (נָתַן בְּקוֹלוֹ, as in lxviii. 34, Jer. xii. 8, cf. הֵרִים בַּמַּטֶּה, to make a lifting with the rod, Ex. vii. 20), and forthwith the earth melts (מוּג, as in Amos ix. 5, *Niph.* Isa. xiv. 31, and frequently), *i.e.* their titanic defiance becomes cowardice, the bonds of their confederation slacken, and the strength they have put forth is destroyed—it is manifest that *Jahve Tsebaoth* is with His people. This name of God is, so to speak, indigenous to the Korahitic Psalms, for it is the proper name of God belonging to the time of the kings (*vid.* on xxiv. 10, lix. 6), on the very verge of which it occurs first of all in the mouth of Hannah (1 Sam. i. 11), and the Korahitic Psalms have a royal impress upon them. In the God, at whose summons all created powers are obliged to marshal themselves like the hosts of war, Israel has a steep stronghold, מִשְׂגָּב, which cannot be scaled by any foe—the army of the confederate peoples and kingdoms, ere it has reached Jerusalem, is become a field of the dead.

Vers. 9–12. The mighty deeds of Jahve still lie visibly before them in their results, and those who are without the pale of the church are to see for themselves and be convinced. In a passage founded upon this, lxvi. 5, stands מפעלות אלהים; here, according to Targum and Masora (*vid. Psalter*, ii. 472), מפעלות יהוה.* Even an Elohimic Psalm gives to the God of Israel in opposition to all the world no other name than יהוה. שַׁמּוֹת does not here signify *stupenda* (Jer. viii. 21), but in

* Nevertheless מפעלות אֱלֹהִים is also found here as a various reading that goes back to the time of the Talmud. The oldest Hebrew Psalter of 1477 reads thus, *vide Repertorium für Bibl. und Morgenländ. Liter.* v. (1779), 148. Norzi decides in favour of it, and Biesenthal has also adopted it in his edition of the Psalter (1837), which in other respects is a reproduction of Heidenheim's text.

accordance with the phrase שׂוּם לְשַׁמָּה, Isa. xiii. 9, and frequently: devastations, viz. among the enemies who have kept the field against the city of God. The participle מַשְׁבִּית is designedly used in carrying forward the description. The annihilation of the worldly power which the church has just now experienced for its rescue, is a prelude to the ceasing of all war, Mic. iv. 3 (Isa. ii. 4). Unto the ends of the earth will Jahve make an end of waging war; and since He has no pleasure in war in general, much less in war waged against His own people, all the implements of war He in part breaks to pieces and in part consigns to the flames (cf. Isa. liv. 16 sq.). Cease, cries He (ver. 12) to the nations, from making war upon my people, and know that I am God, the invincible One,—invincible both in Myself and in My people,—who will be acknowledged in My exaltation by all the world. A similar inferential admonition closes Ps. ii. With this admonition, which is both warning and threatening at the same time, the nations are dismissed; but the church yet once more boasts that Jahve Tsebaoth is its God and its stronghold.

PSALM XLVII.

EXULTATION AT THE LORD'S TRIUMPHANT ASCENSION.

2 ALL ye peoples, clap your hands,
Shout unto Elohim with loud rejoicing.
3 For Jahve is highly exalted, terrible,
A great King over all the earth.
4 He subdued peoples under us,
And nations under our feet.
5 He chose for us our inheritance,
The pride of Jacob, whom He hath loved. (*Sela.*)

6 Elohim is gone up with a shout,
Jahve with the sound of a trumpet.
7 Harp ye to Elohim, harp,
Harp ye to our King, harp!
8 For the King of all the earth is Elohim—
Harp ye songs of praise.

9 Elohim ruleth as king over the nations,
Elohim hath set Himself upon His holy throne.

10 The princes of the peoples gather themselves together—
A people of the God of Abraham.
For the shields of the earth are Elohim's,
Very highly exalted is He.

Whilst between Ps. xlv. and xlvi. scarcely any other bond of relationship but the similar use of the significant עַל־כֵּן can be discovered, Ps. xlvii. has, in common with Ps. xlvi., not only the thought of the kingly exaltation of Jahve over the peoples of the earth, but also its historical occasion, viz. Jehoshaphat's victory over the allied neighbouring nations,—a victory without a conflict, and consequently all the more manifestly a victory of Jahve, who, after having fought for His people, ascended again amidst the music of their celebration of victory; an event that was outwardly represented in the conducting of the Ark back to the temple (2 Chron. xx. 28). Ps. xlvii. has grown out of this event. The strophe schema cannot be mistaken, viz. 8. 8. 4.

On account of the blowing of the trumpet* mentioned in ver. 6, this Psalm is the proper new year's Psalm in the synagogue (together with Ps. lxxxi., the Psalm of the second new year's feast day); and on account of the mention of the ascension of Jahve, it is the Psalm for Ascension day in the church. Luther styles it, the "Christ ascended to Heaven of the sons of Korah." Paulus Burgensis quarrels with Lyra because he does not interpret it directly of the Ascension; and Bakius says: *Lyranus a Judæis seductus, in cortice hæret.* The whole truth here, as is often the case, is not to be found on either side. The Psalm takes its occasion from an event in the reign of Jehoshaphat. But was the church of the ages succeeding required to celebrate, and shall more especially the New Testament church still celebrate, that defeat of the

* In connection with which, עֲלָה then is intended to point to the fact that, when the sound of the trumpets of Israel begins, God rises from the throne of justice and takes His seat upon the throne of mercy: *vid.* Buxtorf, *Lex. Talmud.* col. 2505.

allied neighbouring peoples? This defeat brought the people of God repose and respect for a season, but not true and lasting peace; and the ascent at that time of Jahve, who had fought here on earth on behalf of His people, was not as yet the ascent above the powers that are most hurtful to His people, and that stand most in the way of the progress of salvation, viz. those powers of darkness which form the secret background of everything that takes place upon earth that is in opposition to God. Hence this Psalm in the course of history has gained a prophetic meaning, far exceeding its first occasion, which has only been fully unravelled by the ascension of Christ.

Vers. 2–5. "*Thereupon the fear of Elohim*"—so closes the chronicler (2 Chron. xx. 29) the narrative of the defeat of the confederates—"*came upon all kingdoms of the countries, when they heard that Jahve had fought against the enemies of Israel.*" The psalmist, however, does not in consequence of this particular event call upon them to tremble with fear, but to rejoice; for fear is an involuntary, extorted inward emotion, but joy a perfectly voluntary one. The true and final victory of Jahve consists not in a submission that is brought about by war and bloodshed and in consternation that stupefies the mind, but in a change in the minds and hearts of the peoples, so that they render joyful worship unto Him. In order that He may thus become the God of all peoples, He has first of all become the God of Israel; and Israel longs that this the purpose of its election may be attained. Out of this longing springs the call in ver. 2. The peoples are to show the God of revelation their joy by their gestures and their words; for Jahve is absolutely exalted (עֶלְיוֹן, here it is a predicate, just as in lxxviii. 56 it is an attribute), terrible, and the sphere of His dominion has Israel for its central point, not, however, for its limit, but it extends over the whole earth. Everything must do homage to Him in His own people, whether willingly or by constraint. According to the tenses employed, what is affirmed in ver. 4 appears to be a principle derived from their recent experience, inasmuch as the cotemporary fact is not expressed in an historical form, but generalized and idealized. But יִבְחַר, ver. 5*a*, is against this, since the choosing (election) is an act done once for all and not a continued act; we are therefore driven to regard the

futures, as in Num. xxiii. 7, Judg. ii. 1, as a statement of historical facts. Concerning יִדְבֹּר, He bent, made to stoop, *vid.* xviii, 48. There is now no necessity for altering יִבְחַר into יִרְחַב, and more especially since this is not suited to the fact which has given occasion to the Psalm. On the contrary, יבחר presupposes that in the event of the day God has shown Himself to be a faithful and powerful Lord [*lit.* feudal Lord] of the land of Israel; the hostile confederation had thought of nothing less than driving Israel entirely out of its inheritance (2 Chron. xx. 11). The Holy Land is called the pride (גְּאוֹן) of Jacob, as being the gift of grace of which this, the people of God's love, can boast. In Amos vi. 8 גאון יעקב has a different meaning (of the sin of pride), and again another sense in Nah. ii. 3 (of the glory of all Israel in accordance with the promise); here it is similar to Isa. xiii. 19. אֶת has a conjunctive accent instead of being followed by *Makkeph*, as in lx. 2, Prov. iii. 12 (these are the only three instances). The strophe which follows supports the view that the poet, in ver. 5, has a recent act of God before his mind.

Vers. 6–9. The ascent of God presupposes a previous descent, whether it be a manifestation of Himself in order to utter some promise (Gen. xvii. 22, Judg. xiii. 20) or a triumphant execution of judgment (vii. 8, lxviii. 19). So here: God has come down to fight on behalf of His people. They return to the Holy City and He to His throne, which is above on Zion, and higher still, is above in heaven. On בִּתְרוּעָה and קוֹל שׁוֹפָר cf. xcviii. 6, 1 Chron. xv. 28, but more especially Amos ii. 2; for the "shout" is here the people's shout of victory, and "the sound of the horn" the clear sound of the horns announcing the victory, with reference to the celebration of the victory in the Valley of praise and the homeward march amidst the clanging music (2 Chron. xx. 26 sq.). The poet, who has this festival of victory before his mind as having recently taken place, desires that the festive sounds may find an unending and boundless echo unto the glory of God. זַמְּרוּ is first construed with the accusative as in lxviii. 33, then with the dative. Concerning מַשְׂכִּיל = ᾠδὴ πνευματική (Eph. v. 19, Col. iii. 16), *vid.* on xxxii. 1. That which excites to songs of praise is Jahve's dominion of the world which has just been made manifest. מָלַךְ is to be taken in just the same historical

sense as ἐβασίλευσας, Apoc. xi. 15–18. What has taken place is a prelude of the final and visible entering upon the kingdom, the announcement of which the New Testament seer there hears. God has come down to earth, and after having obtained for Himself a recognition of His dominion by the destruction of the enemies of Israel, He has ascended again in visible kingly glory. *Imago conscensi a Messia throni gloriæ*, says Chr. Aug. Crusius, *tunc erat deportatio arcæ fœderis in sedem regni.*

Ver. 10. In the mirror of the present event, the poet reads the great fact of the conversion of all peoples to Jahve which closes the history of the world. The nobles of the peoples (נְדִיבֵי with the twofold meaning of *generosi*), the "shields (*i.e.* the lords who are the defenders of their people) of the earth" (Hos. iv. 18), enter into the society of the people of the God of Abraham; πέρας αἱ πρὸς τὸν πατριάρχην Ἀβραὰμ ἔλαβον ὑποσχέσεις, as Theodoret observes. The promise concerning the blessing of the tribes of the nations in the seed of the patriarch is being fulfilled; for the nobles draw the peoples who are protected by them after themselves. It is unnecessary to read עַם instead of עִם with Ewald, and following the LXX. and Syriac; and it is also inadmissible, since one does not say נאסף עם, but לְ or אֶל. Even Eusebius has rightly praised Symmachus and Theodotion, because they have translated the ambiguous *ám* by λαὸς (τοῦ Θεοῦ Ἀβραάμ), viz. as being a nominative of the effect or result, as it is also understood by the Targum, Jerome, Luther, and most of the Jewish expositors, and among modern expositors by Crusius, Hupfeld, and Hitzig: They gather and band themselves together as a people or into a people of the God of Abraham, they submit themselves with Israel to the one God who is proved to be so glorious.* The conclusion (ver. 11) reminds one of the song of Hannah, 1 Sam. ii. 8. Thus universal homage is rendered to Him: He is gone up in triumph, and is in consequence thereof highly exalted (נַעֲלָה, *3d præt.*, the result or consequence of the עָלָה in ver. 6).

* It is also accented accordingly, viz. נאספו with *Rebia magnum*, which (and in this respect it is distinguished from *Mugrash*) makes a pause; and this is then followed by the supplementing clause with *Zinnor*, *Galgal*, and *Olewejored.*

PSALM XLVIII.

THE INACCESSIBLENESS OF THE CITY OF GOD.

2 GREAT is Jahve and greatly to be praised
In the city of our God, His holy mountain.
3 Beautifully elevated, a joy of the whole earth
Is mount Zion, the angle of the north,
The city of the great King.

4 Elohim in her palaces became known as a stronghold.
5 For, lo, the kings allied advanced together;
6 Yet they beheld, they were amazed immediately,
bewildered they fled away.
7 Trembling hath seized upon them there,
pangs as of travail.
8 With an east wind didst Thou break
the ships of Tarshish,

9 As we have heard, so have we seen
In the city of Jahve of Hosts, the city of our God—
Elohim upholdeth her for ever. (*Sela.*)

10 We thought, Elohim, upon Thy loving-kindness
In the midst of Thy temple.
11 As is Thy name, Elohim, so is Thy praise
Unto the ends of the earth;
Full of righteousness is Thy right hand.

12 Let mount Zion rejoice,
Let the daughters of Judah exult
Because of Thy judgments.

13 Walk ye about Zion and go round about her,
Tell her towers,
14 Mark well her bulwark,
March through her palaces,
That ye may tell it the next generation:

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15 That such an one is Elohim our God for ever—
He will guide us

. . . .

After "Mûth."

Ps. xlviii. is also a song of thanksgiving for victory. It is connected with Ps. xlvi. and xlvii. by the fundamental thought of the exaltation of Jahve above the peoples of the earth; but is distinguished from them both in this respect, viz. that, in accordance with the favourite characteristic of Korahitic poetry, the song of thanksgiving for victory has become a song in praise of Jerusalem, the glorious and strong city, protected by God who sits enthroned in it. The historical occasion is the same. The mention of the kings points to an army of confederates; ver. 10 points to the gathering held in the temple before the setting out of the army; and the figurative representation of the hostile powers by the shattered ships of Tarshish does not apply to any period so well as to the time of Jehoshaphat. The points of coincidence between this Psalm (cf. ver. 7 with Isa. xxxiii. 14; ver. 8 with Isa. xxxiii. 21; ver. 13 with Isa. xxxiii. 18; ver. 15 with Isa. xxxiii. 22), as well as Ps. xlvi., and Isaiah do not prove that he is its author.

Vers. 2–9. Viewed as to the nature of its subject-matter, the Psalm divides itself into three parts. We begin by considering the three strophes of the first part. The middle strophe presents an instance of the rising and falling cæsural schema. Because Jahve has most marvellously delivered Jerusalem, the poet begins with the praise of the great King and of His Holy City. Great and praised according to His due (מְהֻלָּל as in xviii. 4) is He in her, is He upon His holy mountain, which there is His habitation. Next follow, in ver. 3, two predicates of a threefold, or fundamentally only twofold, subject; for יְרֵכְתֵי צָפוֹן, in whatever way it may be understood, is in apposition to הַר־צִיּוֹן. The predicates consequently refer to Zion-Jerusalem; for קִרְיַת מֶלֶךְ רָב is not a name for Zion, but, inasmuch as the transition is from the holy mountain to the Holy City (just as the reverse is the case in ver. 2*b*), Jerusalem; ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως, Matt. v. 35. Of Zion-Jerusalem it is therefore said, it is יְפֵה נוֹף, beautiful in promi-

nence or elevation (נוֹף from נוּף, Arabic *nâfa*, *nauf*, root נף, the stronger force of נב, نب, to raise one's self, to mount, to come sensibly forward; just as יפה also goes back to a root יף, يف, وف, which signifies "to rise, to be high," and is transferred in the Hebrew to eminence, perfection, beauty of form), a beautifully rising terrace-like height;* and, in the second place, it is the joy (מָשׂוֹשׂ) of the whole earth. It is deserving of being such, as the people who dwell there are themselves convinced (Lam. ii. 15); and it is appointed to become such, it is indeed such even now in hope,—hope which is, as it were, being anticipatorily verified. But in what sense does the appositional יַרְכְּתֵי צָפוֹן follow immediately upon הַר־צִיּוֹן? Hitzig, Ewald, Hengstenberg, Caspari (*Micha*, p. 359), and others, are of opinion that the hill of Zion is called the extreme north with reference to the old Asiatic conception of the mountain of the gods—old Persic *Ar-burg* (*Al-burg*), also called absolutely *hara* or *haraiti*,† old Indian *Kailâsa* and *Mêru*‡—forming the connecting link between heaven and earth, which lay in the inaccessible, holy distance and concealment of the extreme north. But the poet in no way betrays the idea that he applies this designation to Zion in an ideal sense only, as being not inferior to the extreme north (Ewald, Bertheau, *Lage des Paradieses*, S. 50, and so also S. D. Luzzatto on Isa. xiv. 13), or as having taken the place of it (Hitzig). That notion is found, it is true, in Isa. xiv. 13, in the mouth of the king of the Chaldeans; but, with the exception of the passage before us, we have no trace of the Israelitish mind having blended this foreign mythological style of speech with its own. We therefore take the expression "sides of the north" to be a topographical designation, and intended literally. Mount Zion is thereby more definitely designated as the Temple-hill; for the Temple-hill, or Zion in the narrower sense, formed in reality the north-eastern angle

* Luther with Jerome (departing from the LXX. and Vulgate) renders it: "Mount Zion is like a beautiful branch," after the Mishna-Talmudic נוֹף, a branch, *Maccoth* 12*a*, which is compared also by Saadia and Dunash. The latter renders it "beautiful in branches," and refers it to the Mount of Olives.

† *Vide* Spiegel, *Erân*, S. 287 f.

‡ *Vide* Lassen, *Indische Alterthumskunde*, ii. 847.

or corner of ancient Jerusalem. It is not necessarily the extreme north (Ezek. xxxviii. 6, xxxix. 2), which is called יִרְכְּתֵי צָפוֹן; for יַרְכָתַיִם are the two sides, then the angle in which the two side lines meet, and just such a northern angle was Mount Moriah by its position in relation to the city of David and the lower city.

Ver. 4, where the pointing is rightly נוֹדָע, not נוֹדָע, shows that the praise sung by the poet is based upon an event in cotemporary history. Elohim has made Himself known by the loftily built parts* of Jerusalem (cxxii. 7) לְמִשְׂגָּב (the לְ that is customary with verbs of becoming and making), *i.e.* as an inaccessible fortress, making them secure against any hostile attack. The fact by which He has thus made Himself known now immediately follows. הַמְּלָכִים points to a definite number of kings known to the poet; it therefore speaks in favour of the time of peril and war in the reign of Jehoshaphat and against that in the reign of Hezekiah. נוֹעֵד is reciprocal: to appoint themselves a place of meeting, and meet together there. עָבַר, as in Judg. xi. 29, 2 Kings viii. 21, of crossing the frontier and invasion (Hitzig), not of perishing and destruction, as in xxxvii. 36, Nah. i. 12 (De Wette); for נועדו requires further progress, and the declaration respecting their sudden downfall does not follow till later on. The allies encamped in the desert of Tekoa, about three hours distant from Jerusalem. The extensive view at that point extends even to Jerusalem: as soon as they saw it they were amazed, *i.e.* the seeing and astonishment, panic and confused flight, occurred all together; there went forth upon them from the Holy City, because Elohim dwells therein, a חֲרָדַת אֱלֹהִים (1 Sam. xiv. 15), or as we should say, a panic or a panic-striking terror. Concerning כֵּן as expressive of simultaneousness, *vid.* on Hab. iii. 10. כַּאֲשֶׁר in the correlative protasis is omitted, as in Hos. xi. 2, and frequently; cf. on Isa. lv. 9. Trembling seized upon them there (שָׁם, as in xiv. 5), pangs as of a woman in travail. In ver. 8, the description passes over emotionally into the form of address. It moulds itself according to the remembrance of a recent event

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* LXX.: ἐν ταῖς βάρεσιν αὐτῆς, on which Gregory of Nyssa remarks (*Opera, Ed. Paris*, t. i. p. 333): βάρεις λέγει τὰς τῶν οἰκοδομημάτων περιγραφὰς ἐν τετραγώνῳ τῷ σχήματι.

of the poet's own time, viz. the destruction of the merchant fleet fitted out by Jehoshaphat in conjunction with Ahaziah, king of Israel (1 Kings xxii. 49, 2 Chron. xx. 36 sq.). The general meaning of ver. 8 is, that God's omnipotence is irresistible. Concerning the "wind of the east quarter," which here, as in Ezek. xxvii. 26, causes shipwreck, *vid.* on Job xxvii. 21. The "ships of Tarshish," as is clear from the context both before and after, are not meant literally, but used as a figure of the worldly powers; Isaiah (ch. xxxiii.) also compares Assyria to a gallant ship. Thus, then, the church can say that in the case of Jerusalem it has, as an eye-witness, experienced that which it has hitherto only heard from the tradition of a past age (רָאָה and שָׁמַע as in Job xlii. 5), viz. that God holds it erect, establishes it, *for ever*. Hengstenberg observes here, "The Jerusalem that has been laid in ruins is not that which the psalmist means; it is only its outward form which it has put off" [*lit.* its broken and deserted pupa]. It is true that, according to its inner and spiritual nature, Jerusalem continues its existence in the New Testament church; but it is not less true that its being trodden under foot for a season in the *καιροὶ ἐθνῶν* no more annuls the promise of God than Israel's temporary rejection annuls Israel's election. The Holy City does not fall without again rising up.

Vers. 10–12. Now follows grateful praise to God, who hears prayer and executes justice, to the joy of His city and of His people. By דִּמִּינוּ the poet refers back to the service held in the temple before the army set out, as narrated in 2 Chron. ch. xx., to the prayers offered in the time of their impending danger, and to the remembrance of the favour hitherto shown towards Jerusalem, from which source they drew the comfort of hope for the present time. דָּמָה, to compare, to hold one thing over against another, in this instance by causing the history of the past to pass before one's mind. To God's mighty deeds of old is now added a new one. The Name of God, *i.e.* the sum of His self-attestations hitherto, was the subject of the דמינו in the temple, and more particularly of the Korahitic songs (2 Chron. xx. 19); and this name has gloriously verified itself by a new deed of righteousness. His fame extends even to the ends of the earth (2 Chron. xx. 29). He has proved Himself to be One whose right hand is

full of righteousness, and who practises righteousness or justice where it is necessary. Let, then, the Holy City, let the country cities of Judah (Isa. xl. 9, cf. xvi. 2) rejoice. The whole inheritance of Israel was threatened. Now it is most gloriously delivered.

Vers. 13–15. The call is addressed not to the enemies of Jerusalem—for it would be absurd to invite such to look round about upon Jerusalem with joy and gladness—but to the people of Jerusalem itself. From the time of the going forth of the army to the arrival of the news of victory, they have remained behind the walls of the city in anxious expectation. Now they are to make the circuit of the city (הַקִּיפוּ, still more definite than סֹבְבוּ, Josh. vi. 3) outside the walls, and examine them and see that its towers are all standing, its bulwark is intact, its palaces are resplendent as formerly. לְחֵילָהּ, "upon its bulwark," = לְחֵילָהּ (Zech. ix. 4), with softened suffix as in Isa. xxiii. 17, xlv. 6, and frequently; Ew. § 247, *d.* פַּסְּגוּ (according to another reading, הִפְסִיגוּ) signifies, in *B. Baba kamma* 81*b*, to cut through (a vineyard in a part where there is no way leading through it); the signification "to take to pieces and examine, to contemplate piece by piece," has no support in the usage of the language, and the signification "to extol" (*erhöhen*, Luther following Jewish tradition) rests upon a false deduction from the name פִּסְגָּה. Louis de Dieu correctly renders it: *Dividite palatia, h. e. obambulate inter palatia ejus, secando omnes palatiorum vias, quo omnia possitis commode intueri.* They are to convince themselves by all possible means of the uninjured state of the Holy City, in order that they may be able to tell to posterity, that זֶה, such an one, such a marvellous helper as is now manifest to them, is Elohim our God. He will also in the future guide us. . . . Here the Psalm closes; for, although נָהַג is wont to be construed with עַל in the signification ἄγειν ἐπί (xxiii. 2, Isa. xlix. 10), still "at death" [*lit.* dying], *i.e.* when it comes to dying (Hengstenberg), or "even unto (עַל as in ver. 11, xix. 7) death" [*lit.* dying] (Hupfeld), forms no suitable close to this thoroughly national song, having reference to a people of whom the son of Sirach says (ch. xxxvii. 25): ζωὴ ἀνδρὸς ἐν ἀριθμῷ ἡμερῶν καὶ αἱ ἡμέραι τοῦ Ἰσραὴλ ἀναρίθμητοι. The rendering of Mendelssohn, Stier, and others, "over death," *i.e.* beyond death (Syriac), would be better; more accurately:

beyond dying = destruction (Bunsen, *Bibelwerk*, Th. i. S. clxi.). But the expression does not admit of this extension, and the thought comes upon one unexpectedly and as a surprise in this Psalm belonging to the time before the Exile. The Jerusalem Talmud, *Megilla*, ch. ii. (fol. 73, col. *b*, *ed. Venet.*), presents a choice of the following interpretations: (1) עַלְמוּת = בְּעַלְמוּת, in youthfulness, adopting which, but somewhat differently applied, the Targum renders, "in the days of youth;" (2) באילין עלמות, like virgins, with which Luther's rendering coincides: like youth (*wie die Jugent*); (3) according to the reading עֹלָמוֹת, which the LXX. also reproduces: in this and the future world, noting at the same time that Akilas (Aquila) translates the word by *ἀθανασία*: "in a world where there is no death." But in connection with this last rendering one would rather expect to find אל־מות (Prov. xii. 28) instead of על־מות. עֹלָמוֹת, however, as equivalent to *αἰῶνες* is Mishnic, not Biblical; and a Hebrew word עַלְמוּת (עֲלֵימוּת) in the sense of the Aramaic עֲלֵימוּת cannot be justified elsewhere. We see from the wavering of the MSS., some of which give עַל־מוּת, and others עַלְמוּת, and from the wavering of expositors, what little success is likely to follow any attempt to gain for עַל־מוּת, as a substantial part of the Psalm, any sense that is secure and in accordance both with the genius of the language and with the context. Probably it is a marginal note of the melody, an abbreviation for עַל־מוּת לַבֵּן, ix. 1. And either this note, as in Hab. iii. 19 לַמְנַצֵּחַ בִּנְגִינוֹתַי, stands in an exceptional manner at the end instead of the beginning (Hitzig, Reggio), or it belongs to the למנצח of the following Psalm, and is to be inserted there (Böttcher, *De inferis*, § 371). If, however, עַל־מוּת does not belong to the Psalm itself, then it must be assumed that the proper closing words are lost. The original close was probably more full-toned, and somewhat like Isa. xxxiii. 22.

PSALM XLIX.

OF THE VANITY OF EARTHLY PROSPERITY AND GOOD: A DIDACTIC POEM.

2 HEAR ye this, all ye peoples
Observe, all ye inhabitants of the world,

3 Both low and high,
Rich and poor together!
4 My mouth shall utter wisdom,
And the meditation of my heart is understanding.
5 I will incline mine ear to the maxim,
I will disclose my riddle with the accompaniment of the cithern.

6 Wherefore should I fear in the days of misfortune,
When the evil-doing of my supplanters encompasseth me,
7 Who trust in their wealth
And boast themselves in the abundance of their riches?
8 A man is not able by any means to redeem his brother,
Nor can he give to God a ransom for him,
9 (Too costly is the redemption of their soul,
And he must give it up for ever);
10 That he should live continually,
[And] not see the grave.
11 No indeed, he must see, that wise men the,
Likewise the fool and the stupid man perish,
And leave to others their wealth.
12 Their thought is that their houses are for ever,
Their dwellings from generation to generation;
They proclaim their names over lands.
13 *But man in pomp hath no abiding,*
He is like to the beasts that are destroyed.

14 This is the lot of those who are full of self-confidence,
And who following them yield assent to their mouth. (*Sela.*)
15 Like sheep gathered to Hades death doth shepherd them,
And the upright shall triumph over them on that morning,
Whereas their form, falling a prey to the devouring of Hades, becomes habitationless.
16 Yet Elohim will redeem my soul from the power of Hades,
For He will take me up. (*Sela.*)
17 Be not thou afraid, when a man becometh rich,
When the glory of his house is increased.
18 For when he dieth he shall take nothing away with him,
His glory doth not go down after him.

19 Though a man blesseth his soul during his life—
And they praise thee that thou dost enjoy thyself—
20 It shall come to the generation of his fathers:
In eternity they shall never see the light.
21 *Man in pomp, and yet having no understanding,*
Is like to the beasts that are destroyed.

To the pair of Psalms xlvii. and xlviii. is appended Ps. xlix., which likewise begins with an appealing "all ye peoples;" in other respects, being a didactic song, it has nothing in common with the national and historical Psalms, xlvi.–xlviii. The poet here steps forward as a preacher in the midst of men. His theme is the transitoriness of the prosperity of the ungodly, and, on the other hand, the hope of the upright which rests on God. Accordingly the Psalm falls into the following divisions: an introduction, vers. 2–5, which by its very promissory tone reminds one of the speeches of Elihu in the Book of Job, and the two parts of the sermon following thereupon, vers. 6–13, 14–21, which are marked out by a refrain, in which there is only a slight variation of expression. In its dogmatic character it harmonizes with the Psalms of the time of David, and by its antique and bold form takes rank with such Psalms as Ps. xvii. by David and lxxiii. by Asaph. Since also in the didactic Psalms of David and Asaph we meet with a style differing from that of their other Psalms, and, where the doings of the ungodly are severely rebuked, we find a harsher and more concise mode of expression and a duller, heavier tone, there is nothing at variance with the assumption that Ps. xlix. was composed by the writer of Ps. xlii.–xliii. and lxxxiv.; and more especially since David has composed Psalms of a kindred character (xxxix. and lxii.) in the time of the persecution by Absalom. Nothing, however, is involved in this unity of the author.

Vers. 2–5. Introduction. Very similarly do the elder (in the reign of Jehoshaphat) and the younger Micha (Micah) introduce their prophecies (1 Kings xxii. 28, Mic. i. 2), and Elihu in the Book of Job his didactic discourses (ch. xxxiv. 2, cf. xxxiii. 2). It is an universal theme which the poet intends to take up, hence he calls upon all peoples and all the inhabi-

tants of the חֶלֶד. Such is the word first of all for this temporal life, which glides by unnoticed, then for the present transitory world itself (*vid.* on xvii. 14). It is his intention to declare to the rich the utter nothingness or vanity of their false ground of hope, and to the poor the superiority of their true ground of hope; hence he wishes to have as hearers both בְּנֵי אָדָם, children of the common people, who are men and have otherwise nothing distinctive about them, and בְּנֵי־אִישׁ, children of men, *i.e.* of rank and distinction (*vid.* on iv. 3)—rich and poor, as he adds to make his meaning more clear. For his mouth will, or shall, utter חָכְמוֹת, not: all sorts of wise teachings, but: weighty wisdom. Just in like manner תְּבוּנוֹת signifies profound insight or understanding; cf. plurals like בִּינוֹת, Isa. xxvii. 11, יְשׁוּעוֹת, Ps. xlii. 12 and frequently, שַׁלְוֹת, Jer. xxii. 21. The parallel word תְּבוּנוֹת in the passage before us, and the plural predicate in Prov. xxiv. 7, show that חָכְמוֹת, here and in Prov. i. 20, ix. 1, cf. xiv. 1, is not to be regarded, with Hitzig, Olshausen, and others, as another form of the singular חָכְמוּת. Side by side with the speaking of the mouth stands הֲגוּת לֵב (with an unchangeable *Kametz* before the tone-syllable, Ew. § 166, *c*): the meditation (LXX. μελέτη) of the heart, and in accordance therewith the well-thought-out discourse. What he intends to discourse is, however, not the creation of his own brain, but what he has received. A מָשָׁל, a saying embodying the wisdom of practical life, as God teaches men it, presents itself to his mind demanding to be heard; and to this he inclines his ear in order that, from being a diligent scholar of the wisdom from above, he may become a useful teacher of men, inasmuch as he opens up, *i.e.* unravels, the divine *Mashal*, which in the depth and fulness of its contents is a חִידָה, *i.e.* an involved riddle (from חוּד, cogn. אָנַד, עָקַד), and plays the cithern thereby (ב of the accompaniment). The opening of the riddle does not consist in the solving of it, but in the setting of it forth. פָּתַח, to open = to propound, deliver [of a discourse], comes from the phrase פָּתַח אֶת־פִּיו, Prov. xxxi. 26; cf. cxix. 130, where פֶּתַח, an opening, is equivalent to an unlocking, a revelation.

Vers. 6–13. First division of the sermon. Those who have to endure suffering from rich sinners have no need to fear, for the might and splendour of their oppressors is hastening towards destruction. יְמֵי רָע are days in which one experi-

ences evil, as in xciv. 13; cf. Amos vi. 3. The genitive רַע is continued in ver. 6*b* in a clause that is subordinate to the בִּימֵי of ver. 6*a* (cf. 1 Sam. xxv. 15, Job xxix. 2, Ps. xc. 15). The poet calls his crafty and malicious foes עֲקֵבַי. There is no necessity for reading עִקְּבַי as Böttcher does, since without doubt a participial noun עָקֵב, *supplantator*, can be formed from עָקַב, *supplantare;* and although in its branchings out it coincides with עָקֵב, *planta*, its meaning is made secure by the connection. To render the passage: "when wickedness surrounds me about my heels," whether with or without changing עָוֹן into עָוֹן (Hupfeld, von Ortenberg), is proved on all sides to be inadmissible: it ought to have been עָוֶל instead of עָוֹן; but even then it would still be an awkward expression, "to *surround* any one's heels," * and the הַבֹּטְחִים, which follows, would be unconnected with what precedes. This last word comes after עֲקֵבַי, giving minuteness to the description, and is then continued quite regularly in ver. 7*b* by the finite verb. Up to this point all is clear enough; but now the difficulties accumulate. One naturally expects the thought, that the rich man is not able to redeem himself from death. Instead of this it is said, that no man is able to redeem another from death. Ewald, Böttcher, and others, therefore, take אָח, as in Ezek. xviii. 10, xxi. 20 (*vid.* Hitzig), to be a careless form of writing for אַךְ, and change יִפְדֶּה into the reflexive יִפָּדֶה; but the thought that is sought thus to be brought out is only then arrived at with great difficulty: the words ought to be אַךְ אִישׁ לֹא יִפָּדֶה נַפְשׁוֹ. The words as they stand assert: a brother (אָח, as a prominently placed object, with *Rebia māgnum*, = אָחִיו, cf. Ezek. v. 10, xviii. 18, Mic. vii. 6, Mal. i. 6) can a man by no means redeem, *i.e.* men cannot redeem one another. Hengstenberg and Hitzig find the thought that is to be expected in ver. 8*b*: the rich ungodly man can with all his riches not even redeem another (אָח), much less then can he redeem himself, offer a כֹּפֶר for himself.

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* This might be avoided if it were possible for עָוֹן עקבי to mean "the sin that follows my heels, that follows me at the heels;" but apart from עָוֹן being unsuitable with this interpretation, an impossible meaning is thereby extorted from the genitive construction. This, however, is perhaps what is meant by the expression of the LXX., ἡ ἀνομία τῆς πτέρνης μου, so much spoken of in the Greek Church down to the present day.

But if the poet meant to be so understood, he must have written וְלֹא and כֹּפֶר נַפְשׁוֹ. Vers. 8*a* and 8*b* bear no appearance of referring to different persons; the second clause is, on the contrary, the necessary supplement of the first: Among men certainly it is possible under some circumstances for one who is delivered over to death to be freed by money, but no כֹּפֶר (= פִּדְיוֹן נֶפֶשׁ, Ex. xxi. 30 and frequently) can be given to God (לֵאלֹהִים).

All idea of the thought one would most naturally look for must therefore be given up, so far as it can be made clear why the poet has given no direct expression to it. And this can be done. The thought of a man's redeeming himself is far from the poet's mind; and the contrast which he has before his mind is this: no man can redeem another, Elohim only can redeem man. That one of his fellow-men cannot redeem a man, is expressed as strongly as possible by the words לֹא־פָדֹה יִפְדֶּה; the negative in other instances stands after the intensive infinitive, but here, as in Gen. iii. 4, Amos ix. 8, Isa. xxviii. 28, before it. By an easy flight of irony, ver. 9 says that the λύτρον which is required to be paid for the souls of men is too precious, *i.e.* exorbitant, or such as cannot be found, and that he (whoever might wish to lay it down) lets it alone (is obliged to let it alone) for ever. Thus much is clear enough, so far as the language is concerned (וְחָדַל according to the *consec. temp.* = וַיֶּחְדַּל), and, although somewhat fully expressed, is perfectly in accordance with the connection. But how is ver. 10 attached to what precedes? Hengstenberg renders it, "he must for ever give it up, that he should live continually and not see the grave." But according to the syntax, וְיִחְיֶ cannot be attached to וְחָדַל, but only to the futures in ver. 8, ranking with which the voluntative ויחי, *et vivat*, is equivalent to the consequential *ut vivat* (Ew. § 347, *a*). Thus, therefore, nothing remains but to take ver. 9 (which von Ortenberg expunges as a gloss upon ver. 8) as a parenthesis; the principal clause affirms that no man can give to God a ransom that shall protect another against death, so that this other should still continue (עוֹד) to live, and that without end (לָנֶצַח), without seeing the grave, *i.e.* without being obliged to go down into the grave. The כִּי in ver. 11 is now confirmatory of what is denied by its opposite; it is, therefore, according to the sense, *imo* (cf. 1 Kings

xxi. 15): . . . that he may not see the grave—no indeed, without being able to interpose and alter it, he must see how all men, without distinction, succumb to death. Designedly the word used of the death of wise men is מוּת, and of the death of the fool and the stupid man, אָבַד. Kurtz renders: "together with the fool and the slow of understanding;" but יַחַד as a preposition cannot be supported; moreover, וְעִוְרִי would then have "the wise" as its subject, which is surely not the intention of the poet. Everything without distinction, and in mingled confusion, falls a prey to death; the rich man must see it, and yet he is at the same time possessed by the foolish delusion that he, with his wealth, is immortal. The reading קִבְרָם (LXX., Targ., Syr.), preferred by Ewald, and the conjecture קִבְרָם, adopted by Olshausen and Riehm, give a thought that is not altogether contrary to the connection, viz. the narrow grave is the eternal habitation of those who called broad lands their own; but this thought appears here, in view of ver. 12*c*, too early. קֶרֶב denotes the inward part, or that which is within, described according to that which encircles or contains it: that which is within them is, "their houses (pronounce *bāttēmo*) are for ever" (Hengstenberg, Hitzig); *i.e.* the contents of their inward part is the self-delusion that their houses are everlasting, and their habitations so durable that one generation after another will pass over them; cf. the similar style of expression in x. 4*b*, Esth. v. 7. Hitzig further renders: men celebrate their names in the lands; קָרָא בְשֵׁם, to call with a name = solemnly to proclaim it, to mention any one's name with honour (Isa. xliv. 5). But it is unlikely that the subject of קָרְאוּ should now again be any other than the rich men themselves; and עַלֵּי אֲדָמוֹת for בְּכָל־הָאָרֶץ or בָּאֲרָצוֹת is contrary to the usage of the language. אֲדָמָה is the earth as tillage, אֲדָמוֹת (only in this passage) in this connection, fields, estates, lands; the proclaiming of names is, according to 2 Sam. xii. 28, 1 Kings viii. 43, Amos ix. 12, equivalent to the calling of the lands or estates after their (the possessors') names (Böttcher, Hupfeld, Kurtz). The idea of the rich is, their houses and dwelling-places (and they themselves who have grown up together with them) are of eternal duration; accordingly they solemnly give their own names to their lands, as being the names of immortals. But, adds the poet, man יְקָר, in the

pomp of his riches and outward show, abideth not (*non pernoctat = non permanet*). בִּיקָר is the complement of the subject, although it logically (cf. xxv. 13) also belongs to בַּל־יָלִין. Böttcher has shown the impropriety of reading בַּל־יָבִין here according to ver. 21. There are other instances also of refrains that are not exact repetitions; and this correction is moreover at once overthrown by the fact that בל will not suit יבין, it would stamp each man of rank, as such, as one deficient in intelligence. On the other hand, this emotional negative בל is admirably suitable to ילין: no indeed, he has no abiding. He is compared (נִמְשָׁל like the New Testament *ὡμοιώθη*), of like kind and lot, to cattle (כְּ as in Job xxx. 19). נִדְמוּ is an attributive clause to כַּבְּהֵמוֹת: like heads of cattle which are cut off or destroyed. The verb is so chosen that it is appropriate at the same time to men who are likened to the beasts (Hos. x. 7, 15, Obad. ver. 5, Isa. vi. 5).

Vers. 14–21. Second part of the discourse, of equal compass with the first. Those who are thought to be immortal are laid low in Hades; whilst, on the other hand, those who cleave to God can hope to be redeemed by Him out of Hades. Olshausen complains on this passage that the expression is abrupt, rugged, and in part altogether obscure. The fault, however, lies not, as he thinks, in a serious corruption of the text, but in the style, designedly adopted, of Psalms like this of a gloomy turn. זֶה דַרְכָּם refers back to ver. 13, which is the proper *mashal* of the Psalm: this is their way or walk (דֶּרֶךְ as in xxxvii. 5, cf. Hag. i. 5). Close upon this follows כִּסְלָם (their way), of those (cf. lxix. 4) who possess self-confidence; כֶּסֶל signifies confidence both in a good and bad sense, self-confidence, impudence, and even (Eccles. vii. 25) in general, folly. The attributive clause is continued in ver. 14*b*; and of those who after them (*i.e.* when they have spoken, as Hitzig takes it), or in a more universal sense: after or behind them (*i.e.* treading in their footsteps), have pleasure in their mouth, *i.e.* their haughty, insolent, rash words (cf. Judg. ix. 38). If the meaning were "and after them go those who," etc., then one would expect to find a verb in connection with אַחֲרֵיהֶם (cf. Job xxi. 33). As a collateral definition, "after them = after their death," it would, however, without any reason, exclude the idea of the assent given by their cotemporaries. It is

therefore to be explained according to Job xxix. 22, or more universally according to Deut. xii. 30. It may seem remarkable that the music here strikes in *forte;* but music can on its part, in mournfully shrill tones, also bewail the folly of the world.

Ver. 15, so full of eschatological meaning, now describes what becomes of the departed. The subject of שָׁתוּ (as in lxxiii. 9, where it is *Milra*, for שָׁתוּ) is not, as perhaps in the case of *ἀπαιτοῦσιν*, Luke xii. 20, higher powers that are not named; but שׁוּת (here שָׁתַת), as in iii. 7, Hos. vi. 11, Isa. xxii. 7, is used in a semi-passive sense: like a herd of sheep they lay themselves down or they are made to lie down לִשְׁאוֹל (thus it is pointed by Ben-Asher; whereas Ben-Naphtali points לִשְׁאוֹל, with a silent *Shebâ*), to Hades = down into Hades (cf. lxxxviii. 7), so that they are shut up in it like sheep in their fold. And who is the shepherd there who rules these sheep with his rod? מָוֶת יִרְעֵם. Not the good Shepherd (xxiii. 1), whose pasture is the land of the living, but Death, into whose power they have fallen irrecoverably, shall pasture them. Death is personified, as in Job xviii. 14, as the king of terrors. The *modus consecutivus*, וַיִּרְדּוּ, now expresses the fact that will be realized in the future, which is the reverse side of that other fact. After the night of affliction has swiftly passed away, there breaks forth, for the upright, a morning; and in this morning they find themselves to be lords over these their oppressors, like conquerors, who put their feet upon the necks of the vanquished (the LXX. well renders it by *κατακυριεύσουσιν*). Thus shall it be with the upright, whilst the rich at their feet beneath, in the ground, are utterly destroyed. לַבֹּקֶר has *Rebia magnum*, יְשָׁרִים has *Asla-Legarme;* accordingly the former word does not belong to what follows (in the morning, then vanishes . . .), but to what precedes. צוּר or צִיר (as in Isa. xlv. 16) signifies a form or image, just as צוּרָה (صُورَة) is generally used; properly, that which is pressed in or pressed out, *i.e.* primarily something moulded or fashioned by the pressure of the hand (as in the case of the potter, יוֹצֵר) or by means of some instrument that impresses and cuts the material. Here the word is used to denote materiality or corporeity, including the whole outward appearance (*φαντασία*, Acts xxv. 23). The לוֹ which refers to

this, shows that וְצוּרָם is not a contraction of וְצוּרָתָם (*vid.* on xxvii. 5). Their materiality, their whole outward form belonging to this present state of being, becomes (falls away) לִבְלוֹת שְׁאוֹל. The *Lamed* is used in the same way as in הָיָה לְבַעַר, Isa. vi. 13; and שְׁאוֹל is subject, like, *e.g.*, the noun that follows the infinitive in lxviii. 19, Job xxxiv. 22. The same idea is obtained if it is rendered: and their form Hades is ready to consume (*consumturus est*); but the order of the words, though not making this rendering impossible (cf. xxxii. 9, so far as עֶדְיִי there means "its cheek"), is, however, less favourable to it (cf. Prov. xix. 8, Esth. iii. 11). בְּלָה was the most appropriate word for the slow, but sure and entire, consuming away (Job xiii. 28) of the dead body which is gnawed or destroyed in the grave, this gate of the lower world. To this is added מִזְּבֻל לוֹ as a negative definition of the effect: so that there no longer remains to it, *i.e.* to the pompous external nature of the ungodly, any dwelling-place, and in general any place whatever; for whatever they had in and about themselves is destroyed, so that they wander to and fro as bare shadows in the dreary waste of Hades. To them, who thought to have built houses for eternity and called great districts of country after their own names, there remains no longer any זְבֻל of this corporeal nature, inasmuch as Hades gradually and surely destroys it; it is for ever freed from its solid and dazzling shell, it wastes away lonesome in the grave, it perishes leaving no trace behind. Hupfeld's interpretation is substantially the same, and that of Jerome even is similar: *et figura eorum conteretur in infero post habitaculum suum;* and Symmachus: τὸ δὲ κρατερὸν αὐτῶν παλαιώσει ᾅδης ἀπὸ τῆς οἰκήσεως τῆς ἐντίμου αὐτῶν.

Other expositors, it is true, solve the riddle of the half-verse in a totally different way. Mendelssohn refers צוּרָם to the upright: whose being lasts longer than the grave (survives it), hence it cannot be a habitation (eternal dwelling) to it; and adds, "the poet could not speak more clearly of the resurrection (immortality)."* A modern Jewish Christian, Isr. Pick, looked upon in Jerusalem as dead, sees here a prediction of the breaking through of the realm of the dead by the risen

* In the fragments of a commentary to his translation of Psalms, contributed by David Friedländer.

One: "Their Rock is there, to break through the realm of the dead, that it may no longer serve Him as an abode."* Von Hofmann's interpretation (last of all in his *Schriftbeweis* ii. 2, 499, 2d edition) lays claim to a more detailed consideration, because it has been sought to maintain it against all objections. By the morning he understands the end of the state or condition of death both of the righteous and of the ungodly. "In the state of death have they both alike found themselves: but now the dominion of death is at an end, and the dominion of the righteous begins." But those who have, according to ver. 15, died are only the ungodly, not the righteous as well. Hofmann then goes on to explain: their bodily form succumbs to the destruction of the lower world, so that it no longer has any abode; which is said to convey the thought, that the ungodly, "by means of the destruction of the lower world, to which their corporeal nature in common with themselves becomes subject, lose its last gloomy abode, but thereby lose their corporeal nature itself, which has now no longer any continuance:" "their existence becomes henceforth one absolutely devoid of possessions and of space, [the exact opposite of the time when they possessed houses built for eternity, and broad tracts of country bore their name."] But even according to the teaching of the Old Testament concerning the last things, in the period after the Exile, the resurrection includes the righteous and the unrighteous (Dan. xii. 2); and according to the teaching of the New Testament, the damned, after Death and Hades are cast into the lake of fire, receive another זְבוּל, viz. Gehenna, which stands in just the same relation to Hades as the transformed world does to the old heavens and the old earth. The thought discovered in ver. 15, therefore, will not bear being put to the proof. There is, however, this further consideration, that nothing whatever is known in any other part of the Old Testament of such a destruction of Sheôl; and לְבַלּוֹת found in the Psalm before us would be a most inappropriate word to express it, instead of which it ought to have been לְבַלּוֹת; for the figurative language in cii. 27, Isa. li. 6, is worthless as a justification of this word, which signifies a gradual wearing out and

* In a fugitive paper of the so-called Amen Congregation, which now unhappily exists no longer, in München-Gladbach.

using up or consuming, and must not, in opposition to the usage of the language, be explained according to בַּל and בְּלִי. For this reason we refrain from making this passage a *locus classicus* in favour of an eschatological conception which cannot be supported by any other passage in the Old Testament. On the other side, however, the meaning of לַבֹּקֶר is limited if it be understood only of the morning which dawns upon the righteous one after the night of affliction, as Kurtz does. What is, in fact, meant is a morning which not merely for individuals, but for all the upright, will be the end of oppression and the dawn of dominion: the ungodly are totally destroyed, and they (the upright) now triumph above their graves. In these words is expressed, in the manner of the Old Testament, the end of all time. Even according to Old Testament conception human history closes with the victory of good over evil. So far ver. 15 is really a "riddle" of the last great day; expressed in New Testament language, of the resurrection morn, on which *οἱ ἅγιοι τὸν κόσμον κρινοῦσι* (1 Cor. vi. 2).

With אַךְ, in ver. 16 (used here adversatively, as *e.g.* in Job xiii. 15, and as אָכֵן is more frequently used), the poet contrasts the totally different lot that awaits him with the lot of the rich who are satisfied in themselves and unmindful of God. אַךְ belongs logically to נַפְשִׁי, but (as is moreover frequently the case with רַק, גַּם, and אַף) is, notwithstanding this relation to a following member of the sentence, placed at the head of the sentence: yet Elohim will redeem my soul out of the hand of Sheôl (lxxxix. 49, Hos. xiii. 14). In what sense the poet means this redemption to be understood is shown by the allusion to the history of Enoch (Gen. v. 24) contained in כִּי יִקָּחֵנִי. Böttcher shrewdly remarks, that this line of the verse is all the more expressive by reason of its relative shortness. Its meaning cannot be: He will take me under His protection; for לָקַח does not mean this. The true parallels are lxxiii. 24, Gen. v. 24. The removals of Enoch and Elijah were, as it were, finger-posts which pointed forward beyond the cheerless idea they possessed of the way of all men, into the depth of Hades. Glancing at these, the poet, who here speaks in the name of all upright sufferers, gives expression to the hope, that God will wrest him out of the power of Sheôl and take him to Himself. It is a hope that possesses no direct word of God

upon which it could rest; it is not until later on that it receives the support of divine promise, and is for the present only a "bold flight" of faith. Nor can we, for this very reason, attempt to define in what way the poet conceived of this redemption and this taking to Himself. In this matter he himself has no fully developed knowledge; the substance of his hope is only a dim inkling of what may be. This dimness that is only gradually lighted up, which lies over the last things in the Old Testament, is the result of a divine plan of education, in accordance with which the hope of eternal life was gradually to mature, and to be born as it were out of this wrestling faith itself. This faith is expressed in ver. 16; and the music accompanies his confidence in cheerful and rejoicing strains.

After this, in vers. 17 sqq., there is a return from the lyric strain to the gnomic and didactic. It must not, with Mendelssohn, be rendered: let it (my soul) not be afraid; but, since the psalmist begins after the manner of a discourse: fear thou not. The increasing כָּבוֹד, *i.e.* might, abundance, and outward show (all these combined, from כָּבֵד, *grave esse*), of the prosperous oppressor is not to make the saint afraid: he must after all die, and cannot take hence with him הַכֹּל, the all = anything whatever (cf. לְכֹל, for anything whatever, Jer. xiii. 7). כִּי, ver. 17, like *ἐάν*, puts a supposable case; כִּי, ver. 18, is confirmatory; and כִּי, ver. 19*a*, is concessive, in the sense of גַּם־כִּי, according to Ew. § 362, *b*: even though he blessed his soul during his life, *i.e.* called it fortunate, and flattered it by cherished voluptuousness (cf. Deut. xxix. 18, הִתְבָּרֵךְ בְּנַפְשׁוֹ, and the soliloquy of the rich man in Luke xii. 19), and though they praise thee, O rich man, because thou dost enjoy thyself (Luke xvi. 25), wishing themselves equally fortunate, still it (the soul of such an one) will be obliged to come or pass עַד־דּוֹר אֲבוֹתָיו. There is no necessity for taking the noun דּוֹר here in the rare signification dwelling (Arabic *dâr*, synonym of *menzîl*), and it appears the most natural way to supply נַפְשׁוֹ as the subject to תָּבוֹא (Hofmann, Kurtz, and others), seeing that one would expect to find אֲבוֹתֶיךָ in the case of תבוא being a form of address. And there is then no need, in order to support the synallage, which is at any rate inelegant, to suppose that the suffix יו— takes its rise from the formula אֶל־אֲבֹתָיו (נֶאֱסַף) בּוֹא, and is, in

spite of the unsuitable grammatical connection, retained, just as יַחְדָּו and כֻּלָּם, without regard to the suffixes, signify "together" and "all together" (Böttcher). Certainly the poet delights in difficulties of style, of which quite sufficient remain to him without adding this to the list. It is also not clear whether ver. 20*b* is intended to be taken as a relative clause intimately attached to אֲבוֹתָיו, or as an independent clause. The latter is admissible, and therefore to be preferred: there are the proud rich men together with their fathers buried in darkness for ever, without ever again seeing the light of a life which is not a mere shadowy life.

The didactic discourse now closes with the same proverb as the first part, ver. 13. But instead of בַּל־יָלִין the expression here used is וְלֹא יָבִין, which is co-ordinate with בְּיקָר as a second attributive definition of the subject (Ew. § 351, *b*): a man in glory and who has no understanding, viz. does not distinguish between that which is perishable and that which is imperishable, between time and eternity. The proverb is here more precisely expressed. The gloomy prospect of the future does not belong to the rich man as such, but to the worldly and carnally minded rich man.

PSALM L.

DIVINE DISCOURSE CONCERNING THE TRUE SACRIFICE AND WORSHIP.

1 EL ELOHIM JAHVE speaketh,
And summoneth the earth from the rising of the sun to its going down.
2 Out of Zion, the perfection of beauty, Elohim shineth.
3 Our God will come and shall not keep silence;
Fire devoureth before Him,
And round about Him it is very tempestuous.

4 He calleth to the heavens above
And to the earth to come to judge His people.
5 "Gather My saints together unto Me,
Who make a covenant with Me over sacrifice!"—

6 And the heavens proclaim His righteousness,
For Elohim purposeth to sit in judgment. (*Sela.*)

7 Hear, then, My people, and I will speak;
O Israel, and I will testify to thee—
Elohim, thy God am I.
8 Not for thy sacrifices do I reprove thee,
And thy burnt-offerings are continually before Me.
9 I have no need to take bullocks out of thy house,
Nor he-goats out of thy folds.
10 For Mine is every beast of the forest,
The cattle upon a thousand hills.
11 I know every bird of the mountains,
And that which moveth on the meadows is with Me.
12 If I were hungry I would not tell thee,
For Mine is the world and its fulness.
13 Should I eat the flesh of bulls?
And the blood of he-goats should I drink?
14 Offer unto God thanksgiving,
And pay to the Most High thy vows.
15 And call upon Me in the day of trouble—
I will deliver thee, and thou shalt honour Me.

16 But to the evil-doer Elohim saith:
How dost thou dare to tell My statutes,
And that thou takest My covenant into thy mouth;
17 Whereas thou nevertheless hatest instruction,
And castest My words behind thee?!
18 When thou seest a thief, thou takest pleasure in him,
And with adulterers dost thou make thyself familiar.
19 Thou lettest thy mouth loose to wickedness,
And thy tongue frameth deceit.
20 Thou sittest and slanderest thy brother,
Upon thy mother's son thou bringest reproach.
21 These things doest thou, and, because I keep silence,
Thou thinkest I am exactly like thee—
I will show thee and set it before thine eyes.

22 Consider, now, this, ye who forget God,
Lest I tear in pieces and there be none to rescue.

23 Whoso offereth thanksgiving, honoureth Me truly,
And prepareth a way, in which I may show him the salvation of Elohim.

With the preceding Psalm the series of the Korahitic Elohim-Psalms of the primary collection (Ps. i.–lxxii.) closes. There are, reckoning Ps. xlii. and xliii. as one Psalm, seven of them (Ps. xlii.–xlix.). They form the principal group of the Korahitic Psalms, to which the third book furnishes a supplement, bearing in part an Elohimic (Ps. lxxxiv.) and in part a Jehovic impress (Ps. lxxxv., lxxxvii., lxxxviii.). The Asaphic Psalms, on the contrary, belong exclusively to the Elohimic style of Psalms, but do not, however, all stand together: the principal group of them is to be found in the third book (Ps. lxxiii.–lxxxiii.), and the primary collection contains only one of them, viz. Ps. l., which is here placed immediately after Ps. xlix. on account of several points of mutual relationship, and more especially because the prominent *Hear then, My people* (l. 7), is in accord with the beginning of Ps. xlix., *Hear, all ye peoples.*

According to 1 Chron. xxiii. 2–5, the whole of the thirty-eight thousand Levites were divided by David into four divisions (24,000 + 6000 + 4000 + 4000). To the fourth division (4000) was assigned the music belonging to divine worship. Out of this division, however, a select company of two hundred and eighty-eight singers was further singled out, and divided into twenty-four classes. These last were placed under three leaders or precentors (*Sangmeister*), viz. fourteen classes under Heman the Kehathite and his fourteen sons; four classes under Asaph the Gersonite and his four sons; and six classes under Ethan (Jeduthun) and his six sons (1 Chron. ch. xxv., cf. ch. xv. 17 sqq.). The instruments played by these three leaders, which they made use of on account of their clear, penetrating sound, were the cymbals (1 Chron. xv. 19). Also in 1 Chron. xvi. 5, where Asaph is described as the chief (הָרֹאשׁ) of the sacred music in the tent where the Ark was placed, he strikes the cymbals. That he was the chief, first leader, cannot be affirmed. The usual order of the names is "Heman, Asaph, and Ethan." The same order is also observed in the genealogies of the three in

1 Chron. vi. 16–32. Heman takes the prominent place, and at his right hand stands Asaph, and on his left Ethan.

History bears witness to the fact that Asaph was also a Psalm-writer. For, according to 2 Chron. xxix. 30, Hezekiah brought "the words of David and of Asaph the seer" into use again in the service of the house of God. And in the Book of Nehemiah, ch. xii. 46, David and Asaph are placed side by side as רָאשֵׁי הַמְשֹׁרְרִים in the days of old in Israel.

The twelve Psalms bearing the inscription לְאָסָף are all Elohistic. The name of God יהוה does not occur at all in two (lxxvii., lxxxii.), and in the rest only once, or at the most twice. Side by side with אֱלֹהִים, אֲדֹנָי and אֵל are used as favourite names, and especial preference is also given to עֶלְיוֹן. Of compounded names of God, אֵל אֱלֹהִים יְהוָה (only besides in Josh. xxii. 22) in the Psalter, and אֱלֹהִים צְבָאוֹת in the Old Testament Scriptures generally (*vid. Symbolæ*, pp. 14–16), are exclusively peculiar to them. So far as concerns their contents, they are distinguished from the Korahitic Psalms by their prophetically judicial character. As in the prophets, God is frequently introduced as speaking; and we meet with detailed prophetical pictures of the appearing of God the Judge, together with somewhat long judicial addresses (Ps. l., lxxv., lxxxii.). The appellation הַחוֹזֶה, which Asaph bears in 2 Chron. xxix. 30, accords with this; notwithstanding the chronicler also applies the same epithet to both the other precentors. The ground of this, as with נָבִיא, which is used by the chronicler of the singing and playing of instruments in the service of the house of God, is to be found in the intimate connection between the sacred lyric and prophecy as a whole. The future visionary character of the Asaphic Psalms has its reverse side in the historical past. We frequently meet with descriptive retrospective glances at facts of the primeval history (lxxiv. 13–15, lxxvii. 15 sqq., lxxx. 9–12, lxxxi. 5–8, lxxxiii. 10–12), and Ps. lxxviii. is entirely taken up with holding up the mirror of the ancient history of the nation to the people of the present. If we read the twelve Psalms of Asaph in order one after the other, we shall, moreover, observe this striking characteristic, that mention is made of Joseph and the tribes descended from him more frequently than anywhere else (lxxvii. 16, lxxviii. 9, 67 sq., lxxxi. 6, lxxx. 2 sq.). Nor is another feature less remarkable, viz. that the mutual rela-

tionship of Jahve to Israel is set forth under the figure of the shepherd and his flock rather than any other (lxxiv. 1, lxxvii. 21, lxxviii. 52, cf. lxx.–lxxii., lxxix. 13, lxxx. 2). Moreover these Psalms delight in other respects to vary the designations for the people of God as much as possible.

In Ps. l., lxxiii.–lxxxiii., we have before us a peculiar type of Psalms. The inscription לְאָסָף has, so to speak, deep-lying internal grounds in its support. But it does not follow from this inscription that all these Psalms were composed by the aged Asaph, who, as lxxviii. 69 shows, lived until the early part of Solomon's reign. The outward marks peculiar to Asaph were continued in his posterity even into the period after the Exile. History mentions Asaphites under Jehoshaphat (2 Chron. xx. 14), under Hezekiah (2 Chron. xxix. 13), and among the exiles who returned (Ezra ii. 41, cf. iii. 10, one hundred and twenty-eight Asaphites; Neh. vii. 44, cf. xi. 22, a hundred and forty-eight of them). Since down to the period after the Exile even the cymbals (מְצִלְתַּיִם) descended to them from their ancestor, the poetic talent and enthusiasm may also have been hereditary among them. The later "Psalms of Asaph," whether composed by later Asaphites or some other person, are inscribed לאסף because, by whomsoever, they are composed in the style of Asaph and after Asaphic models. Ps. l., however, is an original Psalm of Asaph.

After the manner of the prophets the twofold truth is here advanced, that God has no delight in animal sacrifice without the sacrifice of prayer in which the heart is engaged, and that the confession of His word without a life that accords with His word is an abomination to Him. It is the very same fundamental thought which is expressed in xl. 7–9, lxix. 31 sq., li. 18 sq., and underlies Ps. xxiv. (1–6) and xv.; they are all echoes of the grand utterance of Samuel (1 Sam. xv. 22), the father of the poetry of the Psalms. It cannot surprise one that stress is laid on this denunciation of a heartless service of works by so many voices during the Davidic age. The nothingness of the *opus operatum* is also later on the watchword of the prophets in times when religious observances, well ordered and in accordance with legal prescription, predominate in Judah. Nor should it seem strange that Asaph the Levite, who was appointed to the sanctuary on Zion, ex-

presses himself thus; for Jeremiah was also a Levite and even a priest (*cohen*), and yet no one has spoken a bolder, and more cutting word against the outward and formal service of sacrifice than he (Jer. vii. 22 sq.). Both these objections being removed, there is nothing else that stands in the way of our ascribing this Psalm to Asaph himself. This is favoured by echoes of the Psalm in the prophets (cf. ver. 2 with Lam. ii. 15, and the verse-ending ver. 8, xxxviii. 18, with Isa. xlix. 16), and there is nothing opposed to it in the form of the language.

Vers. 1–3. The theophany. The names of God are heaped up in ver. 1 in order to gain a thoroughly full-toned exordium for the description of God as the Judge of the world. Hupfeld considers this heaping up cold and stiff; but it is exactly in accordance with the taste of the Elohimic style. The three names are co-ordinate with one another; for אֵל אֱלֹהִים does not mean "God of gods," which would rather be expressed by אֱלֹהֵי הָאֱלֹהִים or אֵל אֵלִים. אֵל is the name for God as the Almighty; אֱלֹהִים as the Revered One; יְהוָה as the Being, absolute in His existence, and who accordingly freely influences and moulds history after His own plan—this His peculiar proper-name is the third in the triad. Perfects alternate in vers. 1–6 with futures, at one time the idea of that which is actually taking place, and at another of that which is future, predominating. Jahve summons the earth to be a witness of the divine judgment upon the people of the covenant. The addition "from the rising of the sun to its going down," shows that the poet means the earth in respect of its inhabitants. He speaks, and because what He speaks is of universal significance He makes the earth in all its compass His audience. This summons precedes His self-manifestation. It is to be construed, with Aquila, the Syriac, Jerome, Tremellius, and Montanus, "out of Zion, the perfection of beauty, Elohim shineth." Zion, the perfect in beauty (cf. the dependent passage Lam. ii. 15, and 1 Macc. ii. 12, where the temple is called ἡ καλλονὴ ἡμῶν), because the place of the presence of God the glorious One, is the bright spot whence the brightness of the divine manifestation spreads forth like the rising sun. In itself certainly it is not inappropriate, with the LXX., Vulgate, and Luther, to take מִכְלַל־יֹפִי as a designation of the manifestation of Elohim in His glory, which is the *non*

plus ultra of beauty, and consequently to be explained according to Ezek. xxviii. 12, cf. Ex. xxxiii. 19, and not according to Lam. ii. 15 (more particularly since Jeremiah so readily gives a new turn to the language of older writers). But, taking the fact into consideration that nowhere in Scripture is beauty (יֹפִי) thus directly predicated of God, to whom peculiarly belongs a glory that transcends all beauty, we must follow the guidance of the accentuation, which marks מִכְלַל־יֹפִי by *Mercha* as in apposition with צִיּוֹן (cf. *Psychol.* S. 49; tr. p. 60). The poet beholds the appearing of God, an appearing that resembles the rising of the sun (הוֹפִיעַ, as in the Asaph Psalm lxxx. 2, after Deut. xxxiii. 2, from יָפַע, with a transition of the primary notion of rising, נפע, נוף, to that of beaming forth and lighting up far and wide, as in שטף); for "our God will come and by no means keep silence." It is not to be rendered: Let our God come (Hupfeld) and not keep silence (Olshausen). The former wish comes too late after the preceding הופיע (יָבֹא is consequently *veniet*, and written as *e.g.* in xxxvii. 13), and the latter is superfluous. אַל, as in xxxiv. 6, xli. 3, Isa. ii. 9, and frequently, implies in the negative a lively interest on the part of the writer: He cannot, He dare not keep silence, His glory will not allow it. He who gave the Law, will enter into judgment with those who have it and do not keep it; He cannot long look on and keep silence. He must punish, and first of all by word in order to warn them against the punishment by deeds. Fire and storm are the harbingers of the Lawgiver of Sinai who now appears as Judge. The fire threatens to consume the sinners, and the storm (viz. a tempest accompanied with lightning and thunder, as in Job xxxviii. 1) threatens to drive them away like chaff. The expression in ver. 3*b* is like xviii. 9. The *fem. Niph.* נִשְׁעֲרָה does not refer to אֵשׁ, but is used as neuter: it is stormed, *i.e.* a storm rages (Apollinaris, *ἐλαιλαπίσθη σφόδρα*). The fire is His wrath; and the storm the power or force of His wrath.

Vers. 4–6. The judgment scene. To the heavens above (מֵעַל, elsewhere a preposition, here, as in Gen. xxvii. 39, xlix. 25, an adverb, *desuper*, *superne*) and to the earth God calls (קָרָא אֶל as, *e.g.*, Gen. xxviii. 1), to both לָדִין עַמּוֹ, in order to sit in judgment upon His people in their presence, and with them

as witnesses of His doings. Or is it not that they are summoned to attend, but that the commission, ver. 5, is addressed to them (Olshausen, Hitzig)? Certainly not, for the act of gathering is not one that properly belongs to the heavens and the earth, which, however, because they exist from the beginning and will last for ever, are suited to be witnesses (Deut. iv. 26, xxxii. 1, Isa. i. 2, 1 Macc. ii. 37). The summons אִסְפוּ is addressed, as in Matt. xxiv. 31, and frequently in visions, to the celestial spirits, the servants of the God here appearing. The accused who are to be brought before the divine tribunal are mentioned by names which, without their state of mind and heart corresponding to them, express the relationship to Himself in which God has placed them (cf. Deut. xxxii. 15, Isa. xlii. 19). They are called חֲסִידִים, as in the Asaph Psalm lxxix. 2. This contradiction between their relationship and their conduct makes an undesigned but bitter irony. In a covenant relationship, consecrated and ratified by a covenant sacrifice (עָלַי־זֶבַח similar to xcii. 4, Num. x. 10), has God placed Himself towards them (Ex. xxiv.); and this covenant relationship is also maintained on their part by offering sacrifices as an expression of their obedience and of their fidelity. The participle כֹּרְתֵי here implies the constant continuance of that primary covenant-making. Now, while the accused are gathered up, the poet hears the heavens solemnly acknowledge the righteousness of the Judge beforehand. The participial construction שֹׁפֵט הוּא, which always, according to the connection, expresses the present (Nah. i. 2), or the past (Judg. iv. 4), or the future (Isa. xxv. 31), is in this instance an expression of that which is near at hand (*fut. instans*). הוּא has not the sense of *ipse* (Ew. § 314, *a*), for it corresponds to the "I" in אֲנִי שֹׁפֵט or הִנֵּנִי שֹׁפֵט; and כִּי is not to be translated by *nam* (Hitzig), for the fact that God intends to judge requires no further announcement. On the contrary, because God is just now in the act of sitting in judgment, the heavens, the witnesses most prominent and nearest to Him, bear witness to His righteousness. The earthly music, as the סֶלָה directs, is here to join in with the celestial praise. Nothing further is now wanting to the completeness of the judgment scene; the action now begins.

Vers. 7–15. Exposition of the sacrificial Tôra for the good of those whose holiness consists in outward works. The forms

strengthened by *ah*, in ver. 7, describe God's earnest desire to have Israel for willing hearers as being quite as strong as His desire to speak and to bear witness. הַעִיד בְּ, *obtestari aliquem*, to come forward as witness, either solemnly assuring, or, as here and in the Psalm of Asaph, lxxxi. 9, earnestly warning and punishing (cf. شَهِدَ with بِ, to bear witness against any one). On the *Dagesh forte conjunctive* in בָּךְ, *vid.* Ges. § 20, 2, *a*. He who is speaking has a right thus to stand face to face with Israel, for he is Elohim, the God of Israel—by which designation reference is made to the words אנכי יהוה אלהיך (Ex. xx. 2), with which begins the Law as given from Sinai, and which here take the Elohimic form (whereas in lxxxi. 11 they remain unaltered) and are inverted in accordance with the context. As ver. 8 states, it is not the material sacrifices, which Israel continually, without cessation, offers, that are the object of the censuring testimony. וְעוֹלָתֶיךָ, even if it has *Mugrash*, as in Baer, is not on this account, according to the interpretation given by the accentuation, equivalent to ועל־עולותיך (cf. on the other hand xxxviii. 18); it is a simple assertory substantival clause: thy burnt-offerings are, without intermission, continually before Me. God will not dispute about sacrifices in their outward characteristics; for—so vers. 9–11 go on to say—He does not need sacrifices for the sake of receiving from Israel what He does not otherwise possess. His is every wild beast (חַיְתוֹ, as in the Asaph Psalm, lxxix. 2) of the forest, His the cattle בְּהֲרֵי אֶלֶף, upon the mountains of a thousand, *i.e.* upon the thousand (and myriad) mountains (similar to מְתֵי מִסְפָּר or מְתֵי מְעַט), or: where they live by thousands (a similar combination to נֶבֶל עָשׂוֹר). Both explanations of the genitive are unsupported by any perfectly analogous instance so far as language is concerned; the former, however, is to be preferred on account of the singular, which is better suited to it. He knows every bird that makes its home on the mountains; יָדַע, as usually, of a knowledge which masters a subject, compasses it and makes it its own. Whatever moves about the fields is with Him, *i.e.* is within the range of His knowledge (cf. Job xxvii. 11, x. 13), and therefore of His power; זִיז (here and in the Asaph Psalm lxxx. 14) from זָאַז = זָעַז, to move to and fro, like טִיט from טָמָא, to sweep out, cf. *κινώπετον, κνώδαλον,*

from κινεῖν. But just as little as God requires sacrifices in order thereby to enrich Himself, is there any need on His part that might be satisfied by sacrifices, vers. 12 sq. If God should hunger, He would not stand in need of man's help in order to satisfy Himself; but He is never hungry, for He is the Being raised above all carnal wants. Just on this account, what God requires is not by any means the outward worship of sacrifice, but a spiritual offering, the worship of the heart, ver. 14. Instead of the שְׁלָמִים, and more particularly זֶבַח תּוֹדָה, Lev. vii. 11–15, and שַׁלְמֵי נֶדֶר, Lev. vii. 16 (under the generic idea of which are also included, strictly speaking, vowed thank-offerings), God desires the thanksgiving of the heart and the performance of that which has been vowed in respect of our moral relationship to Himself and to men; and instead of the עוֹלָה in its manifold forms of devotion, the prayer of the heart, which shall not remain unanswered, so that in the round of this λογικὴ λατρεία everything proceeds from and ends in εὐχαριστία. It is not the sacrifices offered in a becoming spirit that are contrasted with those offered without the heart (as, *e.g.*, Sir. xxxii. [xxxv.] 1–9), but the outward sacrifice appears on the whole to be rejected in comparison with the spiritual sacrifice. This entire turning away from the outward form of the legal ceremonial is, in the Old Testament, already a predictive turning towards that worship of God in spirit and in truth which the new covenant makes alone of avail, after the forms of the Law have served as swaddling clothes to the New Testament life which was coming into being in the old covenant. This "becoming" begins even in the Tôra itself, especially in Deuteronomy. Our Psalm, like the Chokma (Prov. xxi. 3), and prophecy in the succeeding age (cf. Hos. vi. 6, Mic. vi. 6–8, Isa. i. 11–15, and other passages), stands upon the standpoint of this concluding book of the Tôra, which traces back all the requirements of the Law to the fundamental command of love.

Vers. 16–21. The accusation of the manifest sinners. It is not those who are addressed in vers. 7 sqq., as Hengstenberg thinks, who are here addressed. Even the position of the words וְלָרָשָׁע אָמַר clearly shows that the divine discourse is now turned to another class, viz. to the evil-doers, who, in connection with open and manifest sins and vices, take the word of God upon

their lips, a distinct class from those who base their sanctity upon outward works of piety, who outwardly fulfil the commands of God, but satisfy and deceive themselves with this outward observance. מַה־לְּךָ לְ, what hast thou, that thou = it belongs not to thee, it does not behove thee. With וְאַתָּה, in ver. 17, an adversative subordinate clause begins: since thou dost not care to know anything of the moral ennobling which it is the design of the Law to give, and my words, instead of having them as a constant test-line before thine eyes, thou castest behind thee and so turnest thy back upon them (cf. Isa. xxxviii. 17). וַתִּתֶּר is not from רוּץ (LXX., Targum, and Saadia), in which case it would have to be pointed וַתָּתֶר, but from רָצָה, and is construed here, as in Job xxxiv. 9, with עִם: to have pleasure in intercourse with any one. In ver. 18*a* the transgression of the eighth commandment is condemned, in ver. 18*b* that of the seventh, in vers. 19 sq. that of the ninth (concerning the truthfulness of testimony). שִׁלַּח פֶּה בְּרָעָה, to give up one's mouth unrestrainedly to evil, *i.e.* so that evil issues from it. תִּשֶּׁב, ver. 20*a*, has reference to gossiping company (cf. i. 1). דָּפְיִ signifies a thrust, a push (cf. הָדַף), after which the LXX. renders it *ἐτίθεις σκάνδαλον* (cf. Lev. xix. 14), but it also signifies vexation and mockery (cf. נָדַף); it is therefore to be rendered: to bring reproach (Jerome, *opprobrium*) upon any one, to cover him with dishonour. The preposition בְּ with דִּבֵּר has, just as in Num. xii. 1, and frequently, a hostile signification. "Thy mother's son" is he who is born of the same mother with thyself, and not merely of the same father, consequently thy brother after the flesh in the fullest sense. What Jahve says in this passage is exactly the same as that which the apostle of Jesus Christ says in Rom. ii. 17-24. This contradiction between the knowledge and the life of men God must, for His holiness' sake, unmask and punish, ver. 21. The sinner thinks otherwise: God is like himself, *i.e.* that is also not accounted by God as sin, which he allows himself to do under the cloak of his dead knowledge. For just as a man is in himself, such is his conception also of his God (*vid.* xviii. 26 sq.). But God will not encourage this foolish idea: "I will therefore reprove thee and set (it) in order before thine eyes" (וְאֶעֶרְכָה, not וְאֶעֱרְכָה, in order to give expression, the second time at least, to the mood, the form of which has been obliterated

by the suffix); He will set before the eyes of the sinner, who practically and also in theory denies the divine holiness, the real state of his heart and life, so that he shall be terrified at it. Instead of הָיֹה, the *infin. intensit.* here, under the influence of the close connection of the clauses (Ew. § 240, *c*), is הֱיוֹת; the *oratio obliqua* begins with it, without כִּי (*quod*). כָּמוֹךָ exactly corresponds to the German *deines Gleichen*, thine equal.

Vers. 22, 23. Epilogue of the divine discourse. Under the name שֹׁכְחֵי אֱלוֹהַּ are comprehended the decent or honourable whose sanctity relies upon outward works, and those who know better but give way to licentiousness; and they are warned of the final execution of the sentence which they have deserved. In dead works God delighteth not, but whoso offereth thanksgiving (viz. not *shelamim-tôda*, but the *tôda* of the heart), he praises Him* and שָׂם דֶּרֶךְ. It is unnecessary with Luther, following the LXX., Vulgate, and Syriac versions, to read שָׂם. The Talmudic remark אל תקרי וָשָׂם אלא וָשָׁם [do not read וָשָׂם, but וָשָׁם] assumes ושם to be the traditional reading. If we take שָׂם דֶּרֶךְ as a thought complete in itself,—which is perfectly possible in a certain sense (*vid.* Isa. xliii. 19),—then it is best explained according to the Vulgate (*qui ordinat viam*), with Böttcher, Maurer, and Hupfeld: *viam h. e. recta incedere* (*lege agere*) *parans;* but the expression is inadequate to express this ethical sense (cf. Prov. iv. 26), and consequently is also without example. The LXX. indicates the correct idea in the rendering *καὶ ἐκεῖ ὁδὸς ἣ δείξω αὐτῷ τὸ σωτήριον Θεοῦ*. The ושם דרך (designedly not pointed דֶּרֶךְ), which standing entirely by itself has no definite meaning, receives its requisite supplement by means of the attributive clause that follows. Such an one prepares a way along which I will grant to him to see the salvation of Elohim, *i.e.* along which I will grant him a rapturous vision of the full reality of My salvation. The form יְכַבְּדַנְנִי is without example elsewhere. It sounds like the likewise epenthetical יִקְרָאֲנְנִי, Prov. i. 28, cf. viii. 17; Hos. v. 15, and may be understood as an imitation of it as regards sound. יְכַבְּדַנְנִי (= יְכַבְּדֵנִי) is in the writer's mind as the form out of pause

* In Vedic *jaǵ*, old Bactrian *jaz* (whence *jaǵjas*, the primitive word of ἅγιος), the notions of offering and of praising lie one within the other.

(Ges. § 58, 4). With ver. 23 the Psalm recurs to its central point and climax, ver. 14 sq. What Jahve here discourses in a post-Sinaitic appearing, is the very same discourse concerning the worthlessness of dead works and concerning the true will of God that Jesus addresses to the assembled people when He enters upon His ministry. The cycle of the revelation of the Gospel is linked to the cycle of the revelation of the Law by the Sermon on the Mount; this is the point at which both cycles touch.

PSALM LI.

PENITENTIAL PRAYER AND INTERCESSION FOR RESTORATION TO FAVOUR.

3 BE merciful to me, Elohim, according to Thy loving-kindness,
According to the greatness of Thy compassion blot out my transgressions!
4 Wash me thoroughly from mine iniquity,
And from my sin make me clean.

5 For of my transgressions I am conscious,
And my sin is ever present to me.
6 Against Thee only have I sinned,
And done that which is evil in Thine eyes;
That Thou mayest appear just when Thou speakest,
Clear when Thou judgest.

7 Behold, in iniquity was I born,
And in sin did my mother conceive me.
8 Behold, truth dost Thou desire in the reins,
And in the hidden part do Thou make me to know wisdom.

9 Oh purge me with hyssop, and I shall be clean;
Wash me, and I shall be whiter than snow.
10 Make me to hear joy and gladness,
That the bones which Thou hast crushed may exult.
11 Hide Thy face from my sins,
And all my iniquities do Thou blot out.

12 Create me a clean heart, Elohim,
And renew a stedfast spirit in my inward part.
13 Cast me not from Thy presence,
And Thy Holy Spirit take not from me.

14 Turn again upon me the joy of Thy salvation,
And with a spirit of willingness uphold me.
15 Then will I teach transgressors Thy ways,
And sinners shall be converted to Thee.

16 Deliver me from blood-guiltiness, Elohim, God of my salvation,
Then shall my tongue exult over Thy righteousness.
17 O Lord, open Thou my lips,
And my mouth shall declare Thy praise.
18 For Thou delightest not in sacrifice, else would I give it,
Burnt-offering Thou desirest not.
19 The sacrifices of Elohim are a broken spirit,
A heart broken and contrite, Elohim, Thou dost not despise!—

20 Do good in Thy good pleasure unto Zion,
Build Thou the walls of Jerusalem;
21 Then shalt Thou delight in true sacrifices, burnt-offering and whole-burnt-offering;
Then shall bullocks be offered on Thine altar.

The same depreciation of the external sacrifice that is expressed in Ps. l. finds utterance in Ps. li., which supplements the former, according as it extends the spiritualizing of the sacrifice to the offering for sin (cf. xl. 7). This Psalm is the first of the Davidic Elohim-Psalms. The inscription runs: *To the Precentor, a Psalm by David, when Nathan the prophet came to him, after he had gone in to Bathsheba.* The carelessness of the Hebrew style shows itself in the fact that one and the same phrase is used of Nathan's coming in an official capacity to David (cf. 2 Sam. xii. 1) and of David's going in unto Bathsheba (בּוֹא אֶל, as in Gen. vi. 4, xvi. 2, cf. 2 Sam. xi. 4). The comparative כַּאֲשֶׁר, as a particle of time in the whole compass of the Latin *quum*, holds together that which precedes and

that which subsequently takes place. Followed by the perfect (2 Sam. xii. 21, 1 Sam. xii. 8), it has the sense of *postquam* (cf. the confusing of this כאשר with אשר אחרי, Josh. ii. 7). By בְּבוֹא the period within which the composition of the Psalm falls is merely indicated in a general way. The Psalm shows us how David struggles to gain an inward and conscious certainty of the forgiveness of sin, which was announced to him by Nathan (2 Sam. xii. 13). In Ps. vi. and xxxviii. we have already heard David, sick in soul and body, praying for forgiveness; in Ps. li. he has even become calmer and more cheerful in his soul, and there is nothing wanting to him except the rapturous realization of the favour within the range of which he already finds himself. On the other hand, Ps. xxxii. lies even beyond Ps. li. For what David promises in li. 15, viz. that, if favour is again shown to him, he will teach the apostate ones the ways of God, that he will teach sinners how they are to turn to God, we heard him fulfil in the sententious didactic Ps. xxxii.

Hitzig assigns Ps. li., like Ps. l., to the writer of Isa. ch. xl.–lxvi. But the manifold coincidences of matter and of style only prove that this prophet was familiar with the two Psalms. We discern in Ps. li. four parts of decreasing length. The first part, vers. 3–11, contains the prayer for remission of sin; the second, vers. 12–15, the prayer for renewal; the third, vers. 16–19, the vow of spiritual sacrifices; the fourth, vers. 20, 21, the intercession for all Jerusalem. The divine name *Elohim* occurs five times, and is appropriately distributed throughout the Psalm.

Vers. 3, 4. Prayer for the remission of sin. Concerning the interchangeable names for sin, *vid.* on xxxii. 1 sq. Although the primary occasion of the Psalm is the sin of adultery, still David says פִּשְׁעַי, not merely because many other sins were developed out of it, as his guilt of blood in the case of Uriah, the scandal put into the mouths of the enemies of Jahve, and his self-delusion, which lasted almost a whole year; but also because each solitary sin, the more it is perceived in its fundamental character and, as it were, microscopically discerned, all the more does it appear as a manifold and entangled skein of sins, and stands forth in a still more intimate and terrible relation,

as of cause and effect, to the whole corrupt and degenerated condition in which the sinner finds himself. In מְחֵה sins are conceived of as a cumulative debt (according to Isa. xliv. 22, cf. xliii. 25, like a thick, dark cloud) written down (Jer. xvii. 1) against the time of the payment by punishment. In כַּבְּסֵנִי (from כְּבֶס, πλύνειν, to wash by rubbing and kneading up, distinguished from רָחַץ, λούειν, to wash by rinsing) iniquity is conceived of as deeply ingrained dirt. In טַהֲרֵנִי, the usual word for a declarative and *de facto* making clean, sin is conceived of as a leprosy, Lev. xiii. 6, 34. The *Kerî* runs הֶרֶב כַּבְּסֵנִי (*imperat. Hiph.*, like הֶרֶף, xxxvii. 8), "make great or much, wash me," *i.e.* (according to Ges. § 142, 3, *b*) wash me altogether, *penitus et totum*, which is the same as is expressed by the *Chethîb* הַרְבֵּה (prop. *multum faciendo* = *multum, prorsus*, Ges. § 131, 2). In כְּרֹב (Isa. lxiii. 7) and הֶרֶב is expressed the depth of the consciousness of sin; *profunda enim malitia*, as Martin Geier observes, *insolitam raramque gratiam postulat.*

Vers. 5, 6. Substantiation of the prayer by the consideration, that his sense of sin is more than superficial, and that he is ready to make a penitential confession. True penitence is not a dead knowledge of sin committed, but a living sensitive consciousness of it (Isa. lix. 12), to which it is ever present as a matter and ground of unrest and pain. This penitential sorrow, which pervades the whole man, is, it is true, no merit that wins mercy or favour, but it is the condition, without which it is impossible for any manifestation of favour to take place. Such true consciousness of sin contemplates sin, of whatever kind it may be, directly as sin against God, and in its ultimate ground as sin against Him alone (חָטָא with לְ of the person sinned against, Isa. xlii. 24, Mic. vii. 9); for every relation in which man stands to his fellow-men, and to created things in general, is but the manifest form of his fundamental relationship to God; and sin is "that which is evil in the eyes of God" (Isa. lxv. 12, lxvi. 4), it is contradiction to the will of God, the sole and highest Lawgiver and Judge. Thus it is, as David confesses, with regard to his sin, in order that . . . This לְמַעַן must not be weakened by understanding it to refer to the result instead of to the aim or purpose. If, however, it is intended to express intention, it follows close upon the moral relationship of man to God expressed in לְךָ לְבַדְּךָ and הָרַע בְּעֵינֶיךָ,

—a relationship, the aim of which is, that God, when He now condemns the sinner, may appear as the just and holy One, who, as the sinner is obliged himself to acknowledge, cannot do otherwise than pronounce a condemnatory decision concerning him. When sin becomes manifest to a man as such, he must himself say Amen to the divine sentence, just as David does to that passed upon him by Nathan. And it is just the nature of penitence so to confess one's self to be in the wrong in order that God may be in the right and gain His cause. If, however, the sinner's self-accusation justifies the divine righteousness or justice, just as, on the other hand, all self-justification on the part of the sinner (which, however, sooner or later will be undeceived) accuses God of unrighteousness or injustice (Job xl. 8): then all human sin must in the end tend towards the glorifying of God. In this sense ver. 6*b* is applied by Paul (Rom. iii. 4), inasmuch as he regards what is here written in the Psalter—ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε (LXX.)—as the goal towards which the whole history of Israel tends. Instead of בְּדָבְרֶךָ (*infin.* like שָׁלְחֶךָ, Gen. xxxviii. 17, in this instance for the sake of similarity of sound* instead of the otherwise usual form דַּבֵּר), *in Thy speaking*, the LXX. renders ἐν τοῖς λόγοις σου = בְּדָבְרֶיךָ; instead of בְּשָׁפְטֶךָ, ἐν τῷ κρίνεσθαί σε = בְּהִשָּׁפְטֶךָ (*infin. Niph.*), provided κρίνεσθαι is intended as passive and not (as in Jer. ii. 9 LXX., cf. Matt. v. 40) as middle. The thought remains essentially unchanged by the side of these deviations; and even the taking of the verb זָכָה, to be clean, pure, in the Syriac signification *νικᾶν*, does not alter it. That God may be justified in His decisive speaking and judging; that He, the Judge, may gain His cause in opposition to all human judgment, towards this tends David's confession of sin, towards this tends all human history, and more especially the history of Israel.

Vers. 7, 8. David here confesses his hereditary sin as the root of his actual sin. The declaration moves backwards from his birth to conception, it consequently penetrates even to the most remote point of life's beginning. חוֹלָלְתִּי stands instead of

* Cf. the following forms, chosen on account of their accord:—נָשׁוּי, xxxii. 1; הָנְדֹף, lxviii. 3; צָאֲינָה, Cant. iii. 11; שָׁחוֹת, Isa. xxii. 13; מְמֻחִים, *ib.* xxv. 6; הֲלוֹט, *ib.* xxv. 7.

נוֹלַדְתִּי, perhaps (although elsewhere, *e.g.* in xc. 2, the idea of painfulness is kept entirely in the background) with reference to the decree, "with pain shalt thou bring forth children," Gen. iii. 16 (Kurtz); and instead of יְלָדָתְנִי אִמִּי, with still more definite reference to that which precedes conception, the expression is יְחַמַּתְנִי (for יְחַמְּתַנִי, following the same interchange of vowel as in Gen. xxx. 39, Judg. v. 28). The choice of the verb decides the question whether by עָוֹן and חֵטְא is meant the guilt and sin of the child or of the parents. יָחַם (to burn with desire) has reference to that, in coition, which partakes of the animal, and may well awaken modest sensibilities in man, without עון and חטא on that account characterizing birth and conception itself as sin; the meaning is merely, that his parents were sinful human beings, and that this sinful state (*habitus*) has operated upon his birth and even his conception, and from this point has passed over to him. What is thereby expressed is not so much any self-exculpation, as on the contrary a self-accusation which glances back to the ultimate ground of natural corruption. He is sinful מִלֵּדָה וּמְהֻרְיָן (lviii. 4, Gen. viii. 21), is טָמֵא מִטָּמֵא, an unclean one springing from an unclean (Job xiv. 4), flesh born of flesh. That man from his first beginning onwards, and that this beginning itself, is tainted with sin; that the proneness to sin with its guilt and its corruption is propagated from parents to their children; and that consequently in the single actual sin the sin-pervaded nature of man, inasmuch as he allows himself to be determined by it and himself resolves in accordance with it, becomes outwardly manifest—therefore the fact of hereditary sin is here more distinctly expressed than in any other passage in the Old Testament, since the Old Testament conception, according to its special character, which always fastens upon the phenomenal, outward side rather than penetrates to the secret roots of a matter, is directed almost entirely to the outward manifestation only of sin, and leaves its natural foundation, its issue in relation to primeval history, and its demonic background undisclosed. The הֵן in ver. 7 is followed by a correlative second הֵן in ver. 8 (cf. Isa. lv. 4 sq., liv. 15 sq.). Geier correctly says: *Orat ut sibi in peccatis concepto veraque cordis probitate carenti penitiorem ac mysticam largiri velit sapientiam, cujus medio liberetur a peccati tum reatu, tum dominio.* אֱמֶת is the nature and life of man as conformed

to the nature and will of God (cf. *ἀλήθεια*, Eph. iv. 21). חָכְמָה, wisdom which is most intimately acquainted with (*eindringlich weiss*) such nature and life and the way to attain it. God delights in and desires truth בַּטֻּחוֹת. The *Beth* of this word is not a radical letter here as it is in Job xii. 6, but the preposition. The reins *utpote adipe obducti*, here and in Job xxxviii. 36, according to the Targum, Jerome, and Parchon, are called טְחוֹת (*Psychol.* S. 269; tr. p. 317). Truth in the reins (cf. xl. 9, God's law *in visceribus meis*) is an upright nature in man's deepest inward parts; and in fact, since the reins are accounted as the seat of the tenderest feelings, in man's inmost experience and perception, in his most secret life both of conscience and of mind (xvi. 7). In the parallel member סָתֻם denotes the hidden inward part of man. Out of the confession, that according to the will of God truth ought to dwell and rule in man even in his reins, comes the wish, that God would impart to him (*i.e.* teach him and make his own),—who, as being born and conceived in sin, is commended to God's mercy,—that wisdom in the hidden part of his mind which is the way to such truth.

Vers. 9–11. The possession of all possessions, however, most needed by him, the foundation of all other possessions, is the assurance of the forgiveness of his sins. The second futures in ver. 9 are consequents of the first, which are used as optatives. Ver. 9*a* recalls to mind the sprinkling of the leper, and of one unclean by reason of his contact with a dead body, by means of the bunch of hyssop (Lev. ch. xiv., Num. ch. xix.), the *βοτάνη καθαρτική* (Bähr, *Symbol.* ii. 503); and ver. 9*b* recalls the washings which, according to priestly directions, the unclean person in all cases of uncleanness had to undergo. Purification and washing which the Law enjoins, are regarded in connection with the idea implied in them, and with a setting aside of their symbolic and carnal outward side, inasmuch as the performance of both acts, which in other cases takes place through priestly mediation, is here supplicated directly from God Himself. Manifestly בְּאֵזוֹב (not כְּבְאֵזוֹב) is intended to be understood in a spiritual sense. It is a spiritual medium of purification without the medium itself being stated. The New Testament believer confesses, with Petrarch in the second of his seven penitential Psalms: *omnes*

sordes meas una gutta, vel tenuis, sacri sanguinis absterget. But there is here no mention made of atonement by blood; for the antitype of the atoning blood was still hidden from David. The operation of justifying grace on a man stained by the blood-red guilt of sin could not, however, be more forcibly denoted than by the expression that it makes him whiter than snow (cf. the dependent passage Isa. i. 18). And history scarcely records a grander instance of the change of blood-red sin into dazzling whiteness than this, that out of the subsequent marriage of David and Bathsheba sprang Solomon, the most richly blessed of all kings. At the present time David's very bones are still shaken, and as it were crushed, with the sense of sin. דִּכִּיתָ is an attributive clause like יפעל in vii. 16. Into what rejoicing will this smitten condition be changed, when he only realizes within his soul the comforting and joyous assuring utterance of the God who is once more gracious to him! For this he yearns, viz. that God would hide His face from the sin which He is now visiting upon him, so that it may as it were be no longer present to Him; that He would blot out all his iniquities, so that they may no longer testify against him. Here the first part of the Psalm closes; the close recurs to the language of the opening (ver. 3*b*).

Vers. 12, 13. In the second part, the prayer for justification is followed by the prayer for renewing. A clean heart that is not beclouded by sin and a consciousness of sin (for לֵב includes the conscience, *Psychology*, S. 134; tr. p. 160); a stedfast spirit (נָכוֹן, cf. lxxviii. 37, cxii. 7) is a spirit certain respecting his state of favour and well-grounded in it. David's prayer has reference to the very same thing that is promised by the prophets as a future work of salvation wrought by God the Redeemer on His people (Jer. xxiv. 7, Ezek. xi. 19, xxxvi. 26); it has reference to those spiritual facts of experience which, it is true, could be experienced even under the Old Testament relatively and anticipatively, but to the actual realization of which the New Testament history, fulfilling ancient prophecy, has first of all produced effectual and comprehensive grounds and motives; viz. *μετάνοια* (לֵב = *νοῦς*), *καινὴ κτίσις*, *παλιγγενεσία καὶ ἀνακαίνωσις πνεύματος* (Tit. iii. 5). David, without distinguishing between them, thinks of himself as king, as Israelite, and as man. Consequently we are not at liberty to

say that רוּחַ הַקֹּדֶשׁ (as in Isa. lxiii. 16), *πνεῦμα ἁγιωσύνης* = *ἅγιον*, is here the Spirit of grace in distinction from the Spirit of office. If Jahve should reject David as He rejected Saul, this would be the extreme manifestation of anger (2 Kings xxiv. 20) towards him as king and as a man at the same time. The Holy Spirit is none other than that which came upon him by means of the anointing, 1 Sam. xvi. 13. This Spirit, by sin, he has grieved and forfeited. Hence he prays God to show favour rather than execute His right, and not to take this His Holy Spirit from him.

Vers. 14, 15. In connection with רוּחַ נְדִיבָה, the old expositors thought of נָדִיב, a noble, a prince, and נְדִיבָה, nobility, high rank, Job xxx. 15, LXX. *πνεύματι ἡγεμονικῷ* (*spiritu principali*) *στήριξόν με*,—the word has, however, without any doubt, its ethical sense in this passage, Isa. xxxii. 8, cf. נְדָבָה, Ps. liv. 8; and the relation of the two words רוח נדיבה is not to be taken as adjectival, but genitival, since the poet has just used רוח in the same personal sense in ver. 12*a*. Nor are they to be taken as a nominative of the subject, but—what corresponds more closely to the connection of the prayer—according to Gen. xxvii. 37, as a second accusative of the object: with a spirit of willingness, of willing, noble impulse towards that which is good, support me; *i.e.* imparting this spirit to me, uphold me constantly in that which is good. What is meant is not the Holy Spirit, but the human spirit made free from the dominion of sin by the Holy Spirit, to which good has become an inward, as it were instinctive, necessity. Thus assured of his justification and fortified in new obedience, David will teach transgressors the ways of God, and sinners shall be converted to Him, viz. by means of the testimony concerning God's order of mercy which he is able to bear as the result of his own rich experience.

Vers. 16–19. The third part now begins with a doubly urgent prayer. The invocation of God by the name *Elohim* is here made more urgent by the addition of אֱלֹהֵי תְשׁוּעָתִי; inasmuch as the prayers for justification and for renewing blend together in the "deliver me." David does not seek to lessen his guilt; he calls it in דָּמִים by its right name,—a word which signifies blood violently shed, and then also a deed of blood and blood-guiltiness (ix. 13, cvi. 38, and frequently). We have

also met with הִצִּיל construed with מִן of the sin in xxxix. 9. He had given Uriah over to death in order to possess himself of Bathsheba. And the accusation of his conscience spoke not merely of adultery, but also of murder. Nevertheless the consciousness of sin no longer smites him to the earth, Mercy has lifted him up; he prays only that she would complete her work in him, then shall his tongue exultingly praise (רָנַן with an accusative of the object, as in lix. 17) God's righteousness, which, in accordance with the promise, takes the sinner under its protection. But in order to perform what he vowed he would do under such circumstances, he likewise needs grace, and prays, therefore, for a joyous opening of his mouth. In sacrifices God delighteth not (xl. 7, cf. Isa. i. 11), otherwise he would bring some (וְאֶתְּנָה, *darem, sc. si velles, vid.* on xl. 6); whole-burnt-offerings God doth not desire: the sacrifices that are well-pleasing to Him and most beloved by Him, in comparison with which the flesh and the dead work of the עוֹלוֹת and the זבחים (שְׁלָמִים) is altogether worthless, are thankfulness (l. 23) out of the fulness of a penitent and lowly heart. There is here, directly at least, no reference to the spiritual antitype of the sin-offering, which is never called זבח. The inward part of a man is said to be broken and crushed when his sinful nature is broken, his ungodly self slain, his impenetrable hardness softened, his haughty vainglorying brought low,—in fine, when he is in himself become as nothing, and when God is everything to him. Of such a spirit and heart, panting after grace or favour, consist the sacrifices that are truly worthy God's acceptance and well-pleasing to Him (cf. Isa. lvii. 15, where such a spirit and such a heart are called God's earthly temple).*

Vers. 20, 21. From this spiritual sacrifice, well-pleasing to God, the Psalm now, in vers. 20 sq., comes back to the material sacrifices that are offered in a right state of mind; and this is

* The Talmud finds a significance in the plural זִבְחֵי. Joshua ben Levi (*B. Sanhedrin* 43*b*) says: At the time when the temple was standing, whoever brought a burnt-offering received the reward of it, and whoever brought a meat-offering, the reward of it; but the lowly was accounted by the Scriptures as one who offered every kind of sacrifice at once (באילו הקריב כל הקרבנות כולן). In Irenæus, iv. 17, 2, and Clemens Alexandrinus, *Pædag.* iii. 12, is found to θυσία τῷ Θεῷ καρδία συντετριμμένη the addition: ὁσμὴ εὐωδίας τῷ Θεῷ καρδία δοξάζουσα τὸν πεπλακότα αὐτήν.

to be explained by the consideration that David's prayer for himself here passes over into an intercession on behalf of all Israel: Do good in Thy good pleasure unto Zion. אֶת־ may be a sign of the accusative, for הֵיטִיב (הֵטִיב) does take the accusative of the person (Job xxiv. 21); but also a preposition, for as it is construed with לְ and עִם, so also with אֵת in the same signification (Jer. xviii. 10, xxxii. 41). זִבְחֵי־צֶדֶק are here, as in iv. 6, Deut. xxxiii. 19, those sacrifices which not merely as regards their outward character, but also in respect of the inward character of him who causes them to be offered on his behalf, are exactly such as God the Lawgiver will have them to be. By כָּלִיל beside עוֹלָה might be understood the priestly vegetable whole-offering, Lev. vi. 15 sq. (מִנְחַת חֲבִתִּין, *Epistle to the Hebrews*, ii. 8), since every עוֹלָה as such is also כָּלִיל; but Psalm-poetry does not make any such special reference to the sacrificial tôra. וְכָלִיל is, like כליל in 1 Sam. vii. 9, an explicative addition, and the combination is like ימינך וזרועך, xliv. 4, ארץ ותבל, xc. 2, and the like. A שְׁלֵם כָּלִיל (Hitzig, after the Phœnician sacrificial tables) is unknown to the Israelitish sacrificial worship. The prayer: *Build Thou the walls of Jerusalem*, is not inadmissible in the mouth of David; since בָּנָה signifies not merely to build up what has been thrown down, but also to go on and finish building what is in the act of being built (lxxxix. 3); and, moreover, the wall built round about Jerusalem by Solomon (1 Kings iii. 1) can be regarded as a fulfilment of David's prayer.

Nevertheless what even Theodoret has felt cannot be denied: *τοῖς ἐν Βαβυλῶνι . . . ἁρμόττει τὰ ῥήματα.* Through penitence the way of the exiles led back to Jerusalem. The supposition is very natural that vers. 20 sq. may be a liturgical addition made by the church of the Exile. And if the origin of Isa. ch. xl.–lxvi. in the time of the Exile were as indisputable as the reasons against such a position are forcible, then it would give support not merely to the derivation of vers. 20 sq. (cf. Isa. lx. 10, 5, 7), but of the whole Psalm, from the time of the Exile; for the general impress of the Psalm is, according to the accurate observation of Hitzig, thoroughly deutero-Isaianic. But the writer of Isa. xl.–lxvi. shows signs in other respects also of the most familiar acquaintance with the earlier literature of the *Shîr* and the *Mashal;* and that he is none

other than Isaiah reveals itself in connection with this Psalm by the echoes of this very Psalm, which are to be found not only in the second but also in the first part of the Isaianic collection of prophecy (cf. on vers. 9, 18). We are therefore driven to the inference, that Ps. li. was a favourite Psalm of Isaiah's, and that, since the Isaianic echoes of it extend equally from the first verse to the last, it existed in the same complete form even in his day as in ours; and that consequently the close, just like the whole Psalm, so beautifully and touchingly expressed, is not the mere addition of a later age.

PSALM LII.

THE PUNISHMENT THAT AWAITS THE EVIL TONGUE.

3 WHY boastest thou thyself of wickedness, O thou mighty one?!—
The mercy of God endureth continually.
4 Destruction doth thy tongue devise,
Like a sharpened razor, O worker of guile!
5 Thou lovest evil rather than good,
Lying instead of speaking that which is right. (*Sela.*)
6 Thou lovest only destroying words, O deceitful tongue!

7 Thus then will God smite thee down for ever,
He will seize thee and pluck thee out of the tent,
And root thee out of the land of the living. (*Sela.*)
8 The righteous shall see it and fear,
And over him shall they laugh:
9 "Behold there the man who made not Elohim his hiding-place,
And boasted of the abundance of his riches, trusted in his self-devotedness!"

10 I, however, am like a green olive-tree in the house of Elohim,
I trust in the mercy of Elohim for ever and ever.
11 I will give thanks to Thee for ever, that Thou hast accomplished it;
And I will wait on Thy name, because it is so gracious, in the presence of Thy saints.

With Ps. lii., which, side by side with Ps. li., exhibits the contrast between the false and the right use of the tongue, begins a series of Elohimic *Maskîls* (Ps. lii.–lv.) by David. It is one of the eight Psalms which, by the statements of the inscriptions, of which some are capable of being verified, and others at least cannot be replaced by anything that is more credible, are assigned to the time of his persecution by Saul (vii., lix., lvi., xxxiv., lii., lvii., cxlii., liv.). Augustine calls them *Psalmos fugitivos*. The inscription runs: *To the Precentor, a meditation* (*vid.* xxxii. 1), *by David, when Doeg the Edomite came and told Saul and said to him: David is gone in to the house of Ahimelech.* By בָּבוֹא, as in li. 2, liv. 2, the writer of the inscription does not define the exact moment of the composition of the Psalm, but only in a general way the period in which it falls. After David had sojourned a short time with Samuel, he betook himself to Nob to Ahimelech the priest; and he gave him without hesitation, as being the son-in-law of the king, the shew-bread that had been removed, and the sword of Goliath that had been hung up in the sanctuary behind the ephod. Doeg the Edomite was witness of this; and when Saul, under the tamarisk in Gibea, held an assembly of his serving men, Doeg, the overseer of the royal mules, betrayed what had taken place between David and Ahimelech to him. Eighty-five priests immediately fell as victims of this betrayal, and only Abiathar (*Ebjathar*) the son of Ahimelech escaped and reached David, 1 Sam. xxii. 6–10 (where, in ver. 9, פרדי is to be read instead of עבדי, cf. ch. xxi. 8).

Vers. 3–6. It is bad enough to behave wickedly, but bad in the extreme to boast of it at the same time as an heroic act. Doeg, who causes a massacre, not, however, by the strength of his hand, but by the cunning of his tongue, does this. Hence he is sarcastically called גִּבּוֹר (cf. Isa. v. 22). David's cause, however, is not therefore lost; for it is the cause of God, whose loving-kindness endures continually, without allowing itself to be affected, like the favour of men, by calumny. Concerning הַוּוֹת *vid.* on v. 10. לָשׁוֹן is as usual treated as *fem.*; עָשְׂתָה רְמִיָּה (according to the Masora with *Tsere*) is consequently addressed to a person. In ver. 5 רָע after אֲהַבְתָּ has the *Dagesh* that is usual also in other instances according to the rule of the אתי

מרחיק, especially in connection with the letters בגד"כפת (with which *Resh* is associated in the Book of Jezira, *Michlol* 96*b*, cf. 63*b*).* The מִן of מְטוֹב and מִדַּבֵּר is not meant to affirm that he loves good, etc., less than evil, etc., but that he does not love it at all (cf. cxviii. 8 sq., Hab. ii. 16). The music which comes in after ver. 5 has to continue the accusations *con amarezza* without words. Then in ver. 6 the singing again takes them up, by addressing the adversary with the words "thou tongue of deceit" (cf. cxx. 3), and by reproaching him with loving only such utterances as swallow up, *i.e.* destroy without leaving a trace behind (בָּלַע, pausal form of בָּלַע, like בָּצַע in cxix. 36, cf. the verb in xxxv. 25, 2 Sam. xvii. 16, xx. 19 sq.), his neighbour's life and honour and goods. Hupfeld takes ver. 6*b* as a second object; but the figurative and weaker expression would then follow the unfigurative and stronger one, and "to love a deceitful tongue" might be said with reference to this character of tongue as belonging to another person, not with reference to his own.

Vers. 7–9. The announcement of the divine retribution begins with גַּם as in Isa. lxvi. 4, Ezek. xvi. 43, Mal. ii. 9. The אֹהֶל is not, as one might suppose, the holy tent or tabernacle, that he has desecrated by making it the lurking-place of the betrayer (1 Sam. xxi. 8 [7]), which would have been expressed by מֵאָהֳלוֹ, but his own dwelling. God will pull him, the lofty and

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* אתי מרחיק is the name by which the national grammarians designate a group of two words, of which the first, ending with *Kametz* or *Segol*, has the accent on the *penult.*, and of which the second is a monosyllable, or likewise is accented on the *penult.* The initial consonant of the second word in this case receives a *Dagesh*, in order that it may not, in consequence of the first *ictus* of the group of words "coming out of the distance," *i.e.* being far removed, be too feebly and indistinctly uttered. This dageshing, however, only takes place when the first word is already of itself *Milel*, or at least, as *e.g.* מֵצֵאת בֵּית, had a half-accented *penult.*, and not when it is from the very first *Milra* and is only become *Milel* by means of the retreating of the accent, as עָשָׂה פֶלֶא, lxxviii. 12, cf. Deut. xxiv. 1. The penultima-accent has a greater lengthening force in the former case than in the latter; the following syllables are therefore uttered more rapidly in the first case, and the *Dagesh* is intended to guard against the third syllable being too hastily combined with the second. Concerning the rule, *vid.* Baer's *Thorath Emèth*, p. 29 sq.

imperious one, down (נָתַץ, like a tower perhaps, Judg. viii. 9, Ezek. xxvi. 9) from his position of honour and his prosperity, and drag him forth out of his habitation, much as one rakes a coal from the hearth (חָתָה Biblical and Talmudic in this sense), and tear him out of this his home (נָסַח, cf. נָתַק, Job xviii. 14) and remove him far away (Deut. xxviii. 63), because he has betrayed the homeless fugitive; and will root him out of the land of the living, because he has destroyed the priests of God (1 Sam. xxii. 18). It then proceeds in vers. 8 sq. very much like xl. 4*b*, 5, just as the figure of the razor also coincides with Psalms belonging to exactly the same period (li. 8, lvii. 5, cf. לָטַשׁ, vii. 13). The excitement and indignant anger against one's foes which expresses itself in the rhythm and the choice of words, has been already recognised by us since Ps. vii. as a characteristic of these Psalms. The hope which David, in ver. 8, attaches to God's judicial interposition is the same as *e.g.* in Ps. lxiv. 10. The righteous will be strengthened in the fear of God (for the play of sounds cf. xl. 4) and laugh at him whom God has overthrown, saying: Behold there the man, etc. According to lviii. 11, the laughing is joy at the ultimate breaking through of justice long hidden and not discerned; for even the moral teaching of the Old Testament (Prov. xxiv. 17) reprobates the low malignant joy that glories at the overthrow of one's enemy. By וַיִּבְטַח the former trust in mammon on the part of the man who is overtaken by punishment is set forth as a consequence of his refusal to put trust in God, in Him who is the true מָעוֹז = معاذ, hiding-place or place of protection (*vid.* on xxxi. 3, xxxvii. 39, cf. xvii. 7, 2 Sam. xxii. 33). הַוָּה is here the passion for earthly things which rushes at and falls upon them (*animo fertur*).

Vers. 10, 11. The gloomy song now brightens up, and in calmer tones draws rapidly to a close. The betrayer becomes like an uprooted tree; the betrayed, however, stands firm and is like to a green-foliaged olive (Jer. xi. 16) which is planted in the house of Elohim (xc. 14), that is to say, in sacred and inaccessible ground; cf. the promise in Isa. lx. 13. The weighty expression כִּי עָשִׂיתָ refers, as in xxii. 32, to the gracious and just carrying out of that which was aimed at in the election of David. If this be attained, then he will for ever give thanks

and further wait on the Name, *i.e.* the self-attestation, of God, which is so gracious and kind, he will give thanks and "wait" in the presence of all the saints. This "waiting," וְאֲקַוֶּה, is open to suspicion, since what he intends to do in the presence of the saints must be something that is audible or visible to them. Also "hoping in the name of God" is, it is true, not an unbiblical notional combination (Isa. xxvi. 8); but in connection with שִׁמְךָ כִּי טוֹב which follows, one more readily looks for a verb expressing a thankful and laudatory proclamation (cf. liv. 8). Hitzig's conjecture that we should read וְאֲהַלְלָה is therefore perfectly satisfactory. נֶגֶד חֲסִידֶיךָ does not belong to טוֹב, which would be construed with בְּעֵינֵי, and not נגד, but to the two votive words; cf. xxii. 26, cxxxviii. 1, and other passages. The whole church (xxii. 23 sq., xl. 10 sq.) shall be witness of his thankfulness to God, and of his proclamation of the proofs which God Himself has given of His love and favour.

PSALM LIII.

ELOHIMIC VARIATION OF THE JAHVE-PSALM XIV.

2 THE fool hath said in his heart: "There is no God;"
Corruptly and abominably do they carry on their iniquity,
There is none that doeth good.

3 Elohim looketh down from heaven upon the children of men,
To see if there be any that have understanding,
If any that seek after God.

4 Every one of them is gone back, altogether they are corrupt,
There is none that doeth good,
Not even one.

5 Are the workers of iniquity so utterly devoid of understanding,
Who eating up my people eat up bread,
(And) call not on Elohim?

6 Then were they in great fear, when there was no fear;
For Elohim scattered the bones of him that encamped round about thee;
Thou didst put them to shame, for Elohim had despised them.

7 Oh that the salvation of Israel were come out of Zion!
When Elohim turneth the captivity of His people,
Jacob shall rejoice, Israel shall be glad.

Psalms lii. and liv., which are most closely related by occasion, contents, and expression, are separated by the insertion of Ps. liii., in which the individual character of Ps. lii., the description of moral corruption and the announcement of the divine curse, is generalized. Ps. liii. also belongs to this series according to its species of poetic composition; for the inscription runs: *To the Precentor, after Machalath, a Maskil of David.* The formula עַל־מָחֲלַת recurs in lxxxviii. 1 with the addition of לְעַנּוֹת. Since Ps. lxxxviii. is the gloomiest of all the Psalms, and Ps. liii., although having a bright border, is still also a dark picture, the signification of מָחֲלָה, laxness (root חל, *opp.* מר), sickness, sorrow, which is capable of being supported by Ex. xv. 26, must be retained. על־מחלת signifies *after a sad tone* or *manner;* whether it be that מָחֲלַת itself (with the ancient dialectic feminine termination, like נְגִינַת, lxi. 1) is a name for such an elegiac kind of melody, or that it was thereby designed to indicate the initial word of some popular song. In the latter case מָחֲלַת is the construct form, the standard song beginning מָחֲלַת לָב or some such way. The signification to be sweet (Aramaic) and melodious (Æthiopic), which the root חלי obtains in the dialects, is foreign to Hebrew. It is altogether inadmissible to combine מחלת with ملك, ease, comfort (Germ. *Gemächlichkeit*, cf. *mächlich*, easily, slowly, with *mählich*, by degrees), as Hitzig does; since מחל, Rabbinic, to pardon, coincides more readily with מָחָה, li. 3, 11. So that we may regard *machalath* as equivalent to *mesto*, not *piano* or *andante*.

That the two texts, Ps. xiv. and liii., are "vestiges of an original identity" (Hupfeld) is not established: Ps. liii. is a later variation of Ps. xiv. The musical designation, common

only to the earlier Psalms, at once dissuades one from coming down beyond the time of Jehoshaphat or Hezekiah. Moreover, we have here a manifest instance that even Psalms which are composed upon the model of, or are variations of Davidic Psalms, were without any hesitation inscribed לדוד.

Beside the critical problem, all that remains here for the exegesis is merely the discussion of anything peculiar in the deviations in the form of the text.

Ver. 2. The well-grounded asyndeton הִשְׁחִיתוּ הִתְעִיבוּ is here dismissed; and the expression is rendered more bombastic by the use of עָוֶל instead of עֲלִילָה. עָוֶל (the masculine to עֲוָלָה), *pravitas*, is the accusative of the object (cf. Ezek. xvi. 52) to both verbs, which give it a twofold superlative attributive notion. Moreover, here הִשְׁחִיתוּ is accented with *Mugrash* in our printed texts instead of *Tarcha*. One *Mugrash* after another is contrary to all rule.

Ver. 3. In both recensions of the Psalm the name of God occurs seven times. In Ps. xiv. it reads three times *Elohim* and four times *Jahve;* in the Psalm before us it is all seven times *Elohim*, which in this instance is a proper name of equal dignity with the name *Jahve*. Since the mingling of the two names in Ps. xiv. is perfectly intentional, inasmuch as *Elohim* in vers. 1, 2c describes God as a Being most highly exalted and to be reverentially acknowledged, and in ver. 5 as the Being who is present among men in the righteous generation and who is mighty in their weakness, it becomes clear that David himself cannot be the author of this levelling change, which is carried out more rigidly than the Elohimic character of the Psalm really demands.

Ver. 4. Instead of הַכֹּל, the totality, we have כֻּלּוֹ, which denotes each individual of the whole, to which the suffix, that has almost vanished (xxix. 9) from the genius of the language, refers. And instead of סָר, the more elegant סָג, without any distinction in the meaning.

Ver. 5. Here in the first line the word כָּל־, which, as in v. 6, vi. 9, is in its right place, is wanting. In Ps. xiv. there then follow, instead of two tristichs, two distichs, which are perhaps each mutilated by the loss of a line. The writer who has retouched the Psalm has restored the tristichic symmetry that

had been lost sight of, but he has adopted rather violent means: inasmuch as he has fused down the two distichs into a single tristich, which is as closely as possible adapted to the sound of their letters.

Ver. 6. The last two lines of this tristich are in letters so similar to the two distichs of Ps. xiv., that they look like an attempt at the restoration of some faded manuscript. Nevertheless, such a close following of the sound of the letters of the original, and such a changing of the same by means of an interchange of letters, is also to be found elsewhere (more especially in Jeremiah, and *e.g.* also in the relation of the Second Epistle of Peter to Jude). And the two lines sound so complete in themselves and full of life, that this way of accounting for their origin takes too low an estimate of them. A later poet, perhaps belonging to the time of Jehoshaphat or Hezekiah, has here adapted the Davidic Psalm to some terrible catastrophe that has just taken place, and given a special character to the universal announcement of judgment. The addition of לֹא־הָיָה פָּחַד (supply אֲשֶׁר שָׁם = אֲשֶׁר, lxxxiv. 4) is meant to imply that fear of judgment had seized upon the enemies of the people of God, when no fear, *i.e.* no outward ground for fear, existed; it was therefore חֲרְדַּת אלהים (1 Sam. xiv. 15), a God-wrought panic. Such was the case with the host of the confederates in the days of Jehoshaphat (2 Chron. xx. 22–24); such also with the army of Sennacherib before Jerusalem (Isa. xxxvii. 36). כִּי gives the proof in support of this fright from the working of the divine power. The words are addressed to the people of God: *Elohim hath scattered the bones* (so that unburied they lie like dirt upon the plain a prey to wild beasts, cxli. 7, Ezek. vi. 5) *of thy besieger*, *i.e.* of him who had encamped against thee. חֹנָךְ instead of חֹנֶךָ = חֹנֶה עָלֶיךָ.* By the might of his God, who has overthrown them, the enemies of

* So it has been explained by Menachem; whereas Dunash wrongly takes the ך of חנך as part of the root, overlooking the fact that with the suffix it ought rather to have been חֹנָךְ instead of חֹנֶךָ. It is true that within the province of the verb *âch* does occur as a pausal masculine suffix nstead of *écha*, with the preterite (Deut. vi. 17, Isa. xxx. 19, lv. 5, and even out of pause in Jer. xxiii. 37), and with the infinitive (Deut. xxviii. 24, Ezek. xxviii. 15), but only in the passage before us with the participle.

His people, Israel has put them to shame, *i.e.* brought to nought in a way most shameful to them, the project of those who were so sure of victory, who imagined they could devour Israel as easily and comfortably as bread. It is clear that in this connection even ver. 5 receives a reference to the foreign foes of Israel originally alien to the Psalm, so that consequently Mic. iii. 3 is no longer a parallel passage, but passages like Num. xiv. 9, *our bread are they* (the inhabitants of Canaan); and Jer. xxx. 16, *all they that devour thee shall be devoured.*

Ver. 7. The two texts now again coincide. Instead of יְשׁוּעָתִי, we here have יְשׁוּעוֹת; the expression is strengthened, the plural signifies entire, full, and final salvation.

PSALM LIV.

CONSOLATION IN THE PRESENCE OF BLOODTHIRSTY ADVERSARIES.

3 ELOHIM, by Thy name save me,
And by Thy strength maintain my cause!
4 Elohim, hear my prayer,
Hearken to the words of my mouth:
5 For strangers are risen up against me,
And violent men seek after my life;
They set not Elohim before their eyes. (*Sela.*)

6 Behold, Elohim is my helper,
The Lord it is who upholdeth my soul.
7 He will requite the evil to mine enemies—
By virtue of Thy truth cut Thou them off.

Attached to the participle this masculine suffix closely approximates to the Aramaic; with proper substantives there are no examples of it found in Hebrew. Simson ha-Nakdan, in his חבור הקונים (a MS. in Leipzig University Library, fol. 29*b*), correctly observes that forms like שִׁמְךָ, עַמְךָ, are not biblical Hebrew, but Aramaic, and are only found in the language of the Talmud, formed by a mingling of the Hebrew and Aramaic.

8 With willing mind will I sacrifice unto Thee,
I will give thanks to Thy name, Jahve, that it is gracious.
9 For out of all distress hath it delivered me,
And upon mine enemies doth mine eye delight itself.

Here again we have one of the eight Psalms dated from the time of Saul's persecution,—a *Maskîl*, like the two preceding Psalms, and having points of close contact both with Ps. liii. (cf. ver. 5 with liii. 3) and with Ps. lii. (cf. the resemblance in the closing words of ver. 8 and lii. 11): *To the Precentor, with the accompaniment of stringed instruments* (*vid.* on iv. 1), *a meditation, by David, when the Ziphites came and said to Saul: Is not David hidden among us?* Abiathar, the son of Ahimelech, had escaped to David, who with six hundred men was then in the fortified town of Keïla (Keilah), but received through Abiathar the divine answer, that the inhabitants would give him up if Saul should lay siege to the town. Thereupon we find him in the wilderness of Zîph; the Ziphites betray him and pledge themselves to capture him, and thereby he is in the greatest straits, out of which he was only rescued by an invasion of the Philistines, which compelled Saul to retreat (1 Sam. xxiii. 19 sqq.). The same history which the earlier narrator of the Books of Samuel relates here, we meet with once more in 1 Sam. ch. xxvi., related with fuller colouring. The form of the inscription of the Psalm is word for word the same as both in 1 Sam. xxiii. 19 and in 1 Sam. xxvi. 1; the annals are in all three passages the ultimate source of the inscription.

Vers. 3–5. This short song is divided into two parts by *Sela*. The first half prays for help and answer. The Name of God is the manifestation of His nature, which has mercy as its central point (for the Name of God is טוֹב, ver. 8, lii. 11), so that בְּשִׁמְךָ (which is here the parallel word to בִּגְבוּרָתְךָ) is consequently equivalent to בְּחַסְדֶּךָ. The obtaining of right for any one (דִּין like שָׁפַט, vii. 9, and frequently, עָשָׂה דִּין, ix. 5) is attributed to the all-conquering might of God, which is only one side of the divine Name, *i.e.* of the divine nature which manifests itself in the diversity of its attributes. הָאֲדוֹן (ver. 4*b*) is construed with ל (cf. אֵל, lxxvii. 2) like הַטֵּה אֹזֶן, lxxviii. 1.

The Targum, misled by lxxxvi. 14, reads זֵרִים instead of זָרִים in ver. 5. The inscription leads one to think of the Ziphites in particular in connection with "strangers" and "violent men." The two words in most instances denote foreign enemies, Isa. xxv. 2 sq., xxix. 5, Ezek. xxxi. 12; but זָר is also a stranger in the widest sense, regulated in each instance according to the opposite, *e.g.* the non-priest, Lev. xxii. 10; and one's fellow-countrymen can also turn out to be עָרִיצִים, Jer. xv. 21. The Ziphites, although Judæans like David, might be called "strangers," because they had taken the side against David; and "violent men," because they pledged themselves to seize and deliver him up. Under other circumstances this might have been their duty as subjects. In this instance, however, it was godlessness, as ver. 5*c* (cf. lxxxvi. 14) says. Any one at that time in Israel who feared God more than man, could not lend himself to be made a tool of Saul's blind fury. God had already manifestly enough acknowledged David.

Vers. 6–9. In this second half, the poet, in the certainty of being heard, rejoices in help, and makes a vow of thanksgiving. The בְּ of בְּסֹמְכֵי is not meant to imply that God is one out of many who upheld his threatened life; but rather that He comes within the category of such, and fills it up in Himself alone, cf. cxviii. 7; and for the origin of this *Beth essentiæ*, xcix. 6, Judg. xi. 35. In ver. 7 the *Kerî* merits the preference over the *Chethîb* (evil shall "revert" to my spies), which would at least require עַל instead of לְ (cf. vii. 17). Concerning שׁוּרָרִי, *vid.* on xxvii. 11. In the rapid transition to invocation in ver. 7*b* the end of the Psalm announces itself. The truth of God is not described as an instrumental agent of the cutting off, but as an impelling cause. It is the same *Beth* as in the expression בִּנְדָבָה (Num. xv. 3): by or out of free impulse. These free-will sacrifices are not spiritual here in opposition to the ritual sacrifices (l. 14), but ritual as an outward representation of the spiritual. The subject of הִצִּילַנִי is the Name of God; the post-biblical language, following Lev. xxiv. 11, calls God straightway הַשֵּׁם, and passages like Isa. xxx. 27 and the one before us come very near to this usage. The præterites mention the ground of the thanksgiving. What David now still hopes for, will then lie behind him in the past. The closing line, ver. 9*b*, recalls xxxv. 21, cf. lix. 11, xcii. 12; the invoking

of the curse upon his enemies in ver. 7 recalls xvii. 13, lvi. 8, lix. 12 sqq.; and the vow of thanksgiving in ver. 8 recalls xxii. 26, xxxv. 18, xl. 10 sqq.

PSALM LV.

PRAYER OF ONE WHO IS MALICIOUSLY BESET AND BETRAYED BY HIS FRIEND.

2 GIVE ear, Elohim, to my prayer,
And veil not Thyself from my supplication;
3 Oh hearken to me and answer me!
I toss to and fro in my thoughts and must groan,
4 Because of the voice of the enemy, because of the oppression of the evil-doer.

For they roll iniquity upon me,
And in anger do they pursue me.
5 My heart writhes within me,
And the terrors of death have fallen upon me.
6 Fear and trembling come upon me,
And horror hath covered me.

7 I thought: Oh that I had wings like a dove,
Then would I fly away and be at rest!
8 Yea, I would flee afar off,
I would lodge in the wilderness. (*Sela.*)
9 I would soar to my place of refuge
From the raging wind, from the tempest.

10 Destroy, O Lord, divide their tongues,
For I see violence and strife in the city.
11 Day and night they go their rounds upon its walls,
And evil and trouble are in the midst of it.
12 Destruction is in the midst of it,
And oppression and guile depart not from its market-place.

13 For it is not an enemy that reproacheth me, then I would bear it;

Neither is it he that hateth me that exalteth himself against me,
Then I could indeed hide myself from him.
14 But thou wast a man on an equality with me, my companion and familiar friend,
15 We who were wont to have sweet intercourse together,
To the house of Elohim we walked in the festive throng.

16 Let death surprise them,
Let them go down alive to Hades;
For wickedness is in their dwelling, in their inward part.
17 As for me, to Elohim do I cry,
And Jahve will save me.

18 Evening and morning and at noon will I meditate and groan,
And He will hear my voice,
19 He will deliver, in peace, my soul, so that they come not at me;
For they are very many against me.
20 God will hear, and answer them—
Yea, He sitteth enthroned from the very beginning—(*Sela*)

Even them, who think nothing of another,
And who fear not Elohim.
21 He layeth his hand upon those who are at peace with him,
He violateth his covenant.
22 Smooth are the butter-words of his mouth,
and war is his heart;
Soft are his words as oil,
and yet are sword-blades.

23 Cast thy burden upon Jahve,
He, He will sustain thee;
He will never suffer the righteous to be moved.
24 And Thou, Elohim, shalt cast them down into the abyss of the pit,
Bloody and deceitful men shall not live out half their lives;
But I trust in Thee.

Ps. liv. is followed by another Davidic Psalm bearing the same inscription: *To the Precentor, with accompaniment of*

stringed instruments, a' meditation, by David. It also accords with the former in the form of the prayer with which it opens (cf. ver. 2 with liv. 3 sq.); and it is the Elohimic counterpart of the Jahve-Psalm xli. If the Psalm is by David, we require (in opposition to Hengstenberg) an assignable occasion for it in the history of his life. For how could the faithless bosom friend, over whom the complaint concerning malicious foes here, as in Ps. xli., lingers with special sadness, be a mere abstract personage; since it has in the person of Judas Iscariot its historical living antitype in the life and passion of the second David? This Old Testament Judas is none other than Ahithôphel, the right hand of Absalom. Ps. lv. belongs, like Ps. xli., to the four years during which the rebellion of Absalom was forming; only to a somewhat later period, when Absalom's party were so sure of their cause that they had no need to make any secret of it. How it came to pass that David left the beginnings and progressive steps of the rebellion of Absalom to take their course without bringing any other weapon to bear against it than the weapon of prayer, is discussed on Ps. xli.

Hitzig also holds this Psalm to be Jeremianic. But it contains no coincidences with the language and thoughts of Jeremiah worth speaking of, excepting that this prophet, in ch. ix. 1, gives utterance to a similar wish to that of the psalmist in vers. 7–9, and springing from the same motive. The argument in favour of Jeremiah in opposition to David is consequently referred to the picture of life and suffering which is presented in the Psalm; and it becomes a question whether this harmonizes better with the persecuted life of Jeremiah or of David. The exposition which follows here places itself—and it is at least worthy of being attempted—on the standpoint of the writer of the inscription.

Vers. 2–9. In this first group sorrow prevails. David spreads forth his deep grief before God, and desires for himself some lonely spot in the wilderness far away from the home or lurking-place of the confederate band of those who are compassing his overthrow. "Veil not Thyself" here, where what is spoken of is something audible, not visible, is equivalent to "veil not Thine ear," Lam. iii. 56, which He designedly does, when the right state of heart leaves the praying one, and con-

sequently that which makes it acceptable and capable of being answered is wanting to the prayer (cf. Isa. i. 15). שִׂיחַ signifies a shrub (Syriac *shucho*, Arabic شيح), and also reflection and care (Arabic, carefulness, attention; Aramaic, סח, to babble, talk, discourse). The *Hiph.* הֵרִיד, which in Gen. xxvii. 40 signifies to lead a roving life, has in this instance the signification to move one's self backwards and forwards, to be inwardly uneasy; root רד, רד, to totter, whence *râda*, *jarûda*, to run up and down (IV. to desire, will); *raīda*, to shake (said of a soft bloated body); *radda*, to turn (whence *taraddud*, a moving to and fro, doubting); therefore: I wander hither and thither in my reflecting or meditating, turning restlessly from one thought to another. It is not necessary to read וְאֶהְמְיֶה after lxxvii. 4 instead of וְאֶהֱמֶה, since the verb הום = הָמָה, xlii. 6, 12, is secured by the derivatives. Since these only exhibit הום, and not הים (in Arabic used more particularly of the raving of love), וְאֶהֱמֶה, as also אָרִיד, is *Hiph.*, and in fact like this latter used with an inward object: I am obliged to raise a tumult or groan, break out into the dull murmuring sounds of pain. The cohortative not unfrequently signifies "I have to" or "I must" of incitements within one's self which are under the control of outward circumstances. In this restless state of mind he finds himself, and he is obliged to break forth into this cry of pain on account of the voice of the foe which he cannot but hear; by reason of the pressure or constraint (עָקַת) of the evil-doer which he is compelled to feel. The conjecture צַעֲקַת (Olshausen and Hupfeld) is superfluous. עָקָה is a more elegant Aramaizing word instead of צָרָה.

The second strophe begins with a more precise statement of that which justifies his pain. The *Hiph.* הֵמִיט signifies here, as in cxl. 11 (*Chethîb*), *declinare:* they cast or roll down evil (calamity) upon him and maliciously lay snares for him בָּאַף, breathing anger against him, who is conscious of having manifested only love towards them. His heart turns about in his body, it writhes (יָחִיל); cf. on this, xxxviii. 11. Fear and trembling take possession of his inward parts; יָבֹא in the expression יָבֹא בִי, as is always the case when followed by a tone syllable, is a so-called נסוג אחור, *i.e.* it has the tone that has retreated to the *penult.* (Deut. i. 38, Isa. vii. 24, lx. 20),

although this is only with difficulty discernible in our printed copies, and is therefore (*vid. Accentsystem*, vi. § 2) noted with *Mercha*. The *fut. consec.* which follows introduces the heightened state of terror which proceeds from this crowding on of fear and trembling. Moreover, the wish that is thereby urged from him, which David uttered to himself, is introduced in the third strophe by a *fut. consec.** "Who will give me?" is equivalent to "Oh that I had!" Ges. § 136, 1. In וְאֶשְׁכְּנָה is involved the self-satisfying signification of settling down (Ezek. xxxi. 13), of coming to rest and remaining in a place (2 Sam. vii. 10). Without going out of our way, a sense perfectly in accordance with the matter in hand may be obtained for אָחִישָׁה מִפְלָט לִי, if אחישׁה is taken not as *Kal* (lxxi. 12), but after Isa. v. 19, lx. 12, as *Hiph.*: I would hasten, *i.e.* quickly find for myself a place which might serve me as a shelter from the raging wind, from the storm. רוּחַ סַעֲה is equivalent to the Arabic *rihin sâijat-in*, inasmuch as سعى, "to move one's self quickly, to go or run swiftly," can be said both of light (Koran, lxvi. 8) and of water-brooks (*vid.* Jones, *Comm. Poes. Asiat.*, *ed. Lipsiæ*, p. 358), and also of strong currents of air, of winds, and such like. The correction סַעֲרָה, proposed by Hupfeld, produces a disfiguring tautology. Among those about David there is a wild movement going on which is specially aimed at his overthrow. From this he would gladly flee and hide himself, like a dove taking refuge in a cleft of the rock from the approaching storm, or from the talons of the bird of prey, fleeing with its noiseless but persevering flight.†

Vers. 10–17. In the second group anger is the prevailing feeling. In the city all kinds of party passions have broken loose; even his bosom friend has taken a part in this hostile

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* That beautiful old song of the church concerning Jesus has grown out of this strophe:—

Ecquis binas columbinas
Alas dabit animæ?
Et in almam crucis palmam
Evolat citissime, etc.

† Kimchi observes that the dove, when she becomes tired, draws in one wing and flies with the other, and thus the more surely escapes. Aben-Ezra finds an allusion here to the carrier-pigeon.

rising. The retrospective reference to the confusion of tongues at Babel which is contained in the word בַּלַּע (cf. Gen. x. 25), also in remembrance of בָּבֶל (Gen. xi. 1–9), involves the choice of the word בַּלַּע, which here, after Isa. xix. 3, denotes a swallowing up, *i.e.* annihilation by means of confounding and rendering utterly futile. לְשׁוֹנָם is the object to both imperatives, the second of which is בַּלַּג (like the pointing usual in connection with a final guttural) for the sake of similarity of sound. Instead of חָמָס וְרִיב, the pointing is חמס וְרִיב, which is perfectly regular, because the וריב with a conjunctive accent logically hurries on to בָּעִיר as its supplement.* The subjects to ver. 11*a* are not violence and strife (Hengstenberg, Hitzig), for it is rather a comical idea to make these personified run round about upon the city walls; but (cf. lix. 7, 15) the Absalomites, and in fact the spies who incessantly watch the movements of David and his followers, and who to this end roam about upon the heights of the city. The narrative in 2 Sam. ch. xv. shows how passively David looked on at this movement, until he abandoned the palace of his own free will and quitted Jerusalem. The espionage in the circuit of the city is contrasted with the movements going on within the city itself by the word בְּקִרְבָּהּ. We are acquainted with but few details of the affair; but we can easily fill in the details for ourselves in accordance with the ambitious, base, and craftily malicious character of Absalom. The assertion that deceit (מִרְמָה) and the extremest madness had taken possession of the city is confirmed in ver. 13 by כִּי. It is not open enemies who might have had cause for it that are opposed to him, but faithless friends, and among them that Ahithophel of Giloh, the scum of perfidious ingratitude. The futures וְאֶשָּׂא and וְאֶסָּתֵר are used as subjunctives, and וְ is equivalent to *alioqui*, as in li. 18, cf. Job vi. 14. He tells him to his face, to his shame, the relationship in which he had stood to him whom he now betrays. Ver. 14 is not to be rendered: and thou art, etc., but: *and thou* (who dost act thus) *wast*, etc.; for it is only because the principal clause has a

* Certain exceptions, however, exist, inasmuch as וְ sometimes remains even in connection with a disjunctive accent, Isa. xlix. 4, Jer. xl. 10, xli. 16; and it is pointed וְ in connection with a conjunctive in Gen. xlv. 23, xlvi. 12, Lev. ix. 3, Mic. ii. 11, Job iv. 16, Eccles. iv. 8.

retrospective meaning that the futures נְמַתִּיק and נְהַלֵּךְ describe what was a custom in the past. The expression is designedly אֱנוֹשׁ כְּעֶרְכִּי and not אִישׁ כערכי; David does not make him feel his kingly eminence, but places himself in the relation to him of man to man, putting him on the same level with himself and treating him as his equal. The suffix of כערכי is in this instance not subjective as in the כערכך of the law respecting the *asham* or trespass-offering: according to my estimation, but objectively: equal to the worth at which I am estimated, that is to say, equally valued with myself. What heart-piercing significance this word obtains when found in the mouth of the second David, who, although the Son of God and peerless King, nevertheless entered into the most intimate human relationship as the Son of man to His disciples, and among them to that Iscariot! אַלּוּף from אָלַף, Arabic *alifa*, to be accustomed to anything, *assuescere*, signifies one attached to or devoted to any one; and מְיֻדָּע, according to the Hebrew meaning of the verb יָדַע, an intimate acquaintance. The first of the relative clauses in ver. 15 describes their confidential private intercourse; the second the unrestrained manifestation of it in public. סוֹד here, as in Job xix. 19 (*vid. supra* on xxv. 14). הֲמְתִיק סוֹד, to make friendly intercourse sweet, is equivalent to cherishing it. רֶגֶשׁ stands over against סוֹד, just like סוֹד, secret counsel, and רִגְשָׁה, loud tumult, in lxiv. 3. Here רֶגֶשׁ is just the same as that which the Korahitic poet calls הָמוֹן חוֹגֵג in xlii. 5.

In the face of the faithless friend who has become the head of the Absalomite faction David now breaks out, in ver. 16, into fearful imprecations. The *Chethîb* is יְשִׁימוּת, *desolationes* (*super eos*); but this word occurs only in the name of a place ("House of desolations"), and does not well suit such direct reference to persons. On the other hand, the *Kerî* מָוֶת יְשִׁיאֵם, let death ensnare or impose upon them, gives a sense that is not to be objected to; it is a pregnant expression, equivalent to: let death come upon them unexpectedly. To this יְשִׁיא corresponds the חַיִּים of the second imprecation: let them go down alive into Hades (שְׁאוֹל, perhaps originally שְׁאוֹלָה, the ה of which may have been lost beside the ח that follows), *i.e.* like the company of Korah, while their life is yet vigorous, that is to say, let them die a sudden, violent death. The drawing together of the *decipiat* (*opprimat*) *mors* into one word is the result of the

ancient *scriptio continua* and of the defective mode of writing, יִשֵּׁי, like יָנִי, cxli. 5, אָבִי, 1 Kings xxi. 29. Böttcher renders it differently: let death crash in upon them; but the future form יִשֵּׁי = יִשְׁאֵה from שֵׁאֵי = שְׁאֵה is an imaginary one, which cannot be supported by Num. xxi. 30. Hitzig renders it: let death benumb them (יָשִׁים); but this gives an inconceivable figure, with the turgidity of which the *trepidantes Manes* in Virgil, *Æneid* viii. 246, do not admit of comparison. In the confirmation, ver. 16*c*, בְּמְגוּרָם, together with the בְּקִרְבָּם which follows, does not pretend to be any advance in the thought, whether מָגוֹר be rendered a settlement, dwelling, *παροικία* (LXX., Targum), or an assembly (Aquila, Symmachus, Jerome). Hence Hitzig's rendering: in their shrine, in their breast (= *ἐν τῷ θησαυρῷ τῆς καρδίας αὐτῶν*, Luke vi. 45), מְגוּרָם being short for מְגוּרָתָם in accordance with the love of contraction which prevails in poetry (on xxv. 5). But had the poet intended to use this figure he would have written בְּמְגוּרַת קִרְבָּם, and is not the assertion that wickedness is among them, that it is at home in them, really a climax? The change of the names of God in ver. 17 is significant. He calls upon Him who is exalted above the world, and He who mercifully interposes in the history of the world helps him.

Vers. 18–24. In the third group confidence prevails, the tone that is struck up in ver. 17 being carried forward. Evening, morning, and noon, as the beginning, middle, and close of the day, denote the day in its whole compass or extent: David thus gives expression to the incessancy with which he is determined to lay before God, both in the quiet of his spirit and in louder utterances, whatsoever moves him. The *fut. consec.* וַיִּשְׁמַע connects the hearing (answer) with the prayer as its inevitable result. Also in the *præt.* פָּדָה expression is given to the certainty of faith; and בְּשָׁלוֹם side by side with it denotes, with the same pregnancy of meaning as in cxviii. 5, the state of undisturbed outward and inward safety and prosperity, into which God removes his soul when He rescues him. If we read *mi-k*ᵉ*rob*, then קרב is, as the ancient versions regard it, the infinitive: *ne appropinquent mihi;* whereas since the time of J. H. Michaelis the preference has been given to the pronunciation *mi-k*ᵉ*rāb: a conflictu mihi sc. parato*, in which case it would be pointed מִקְּרָב (with *Metheg*), whilst the MSS., in

order to guard against the reading with *ā*, point it מִקְּרֵב. Hitzig is right when he observes, that after the negative מִן the infinitive is indicated beforehand, and that לִי = עָלַי, xxvii. 2, is better suited to this. Moreover, the confirmatory clause ver. 19*b* is connected with what precedes in a manner less liable to be misunderstood if מקרב is taken as infinitive: that they may not be able to gain any advantage over me, cannot come near me to harm me (xci. 10). For it is not until now less precarious to take the enemies as the subject of הָיוּ, and to take עִמָּדִי in a hostile sense, as in Job x. 17, xiii. 19, xxiii. 6, xxxi. 13, cf. עִם xciv. 16, and this is only possible where the connection suggests this sense. Heidenheim's interpretation: among the magnates were those who succoured me (viz. Hushai, Zadok, and Abiathar, by whom the counsel of Ahithophel was frustrated), does not give a thought characteristic of the Psalms. And with Aben-Ezra, who follows *Numeri Rabba* 294*a*, to think of the assistance of angels in connection with בָּרַבִּים, certainly strongly commends itself in view of 2 Kings vi. 16 (with which Hitzig also compares 2 Chron. xxxii. 7); here, however, it has no connection, whereas the thought, "as many (consisting of many) are they with me, *i.e.* do they come forward and fight with me," is very loosely attached to what has gone before. The *Beth essentiæ* serves here, as it does frequently, *e.g.* xxxix. 17, to denote the qualification of the subject. The preterite of confidence is followed in ver. 20 by the future of hope. Although side by side with שָׁמַע, ענה presumptively has the signification to answer, *i.e.* to be assured of the prayer being heard, yet this meaning is in this instance excluded by the fact that the enemies are the object, as is required by ver. 20*d* (even if ver. 19*b* is understood of those who are on the side of the poet). The rendering of the LXX.: *εἰσακούσεται ὁ Θεὸς καὶ ταπεινώσει αὐτοὺς ὁ ὑπάρχων πρὸ τῶν αἰώνων*, is appropriate, but requires the pronunciation to be וְיַעֲנֵם, since the signification to bow down, to humble, cannot be proved to belong either to *Kal* or *Hiphil*. But even granted that יַעֲנֵם might, according to 1 Kings viii. 35 (*vid.* Keil), signify *ταπεινώσει αὐτούς*, it is nevertheless difficult to believe that ויענם is not intended to have a meaning correlative with וישמע, of which it is the continuation. Saadia has explained יַעֲנֵם in a manner worthy of attention, as being for יַעֲנֶה בָם, he will testify against

them; an interpretation which Aben-Ezra endorses. Hengstenberg's is better: "God will hear (the tumult of the enemies) and answer them (judicially)." The original text may have been וְיַעֲנֵמוֹ יֹשֵׁב קֶדֶם. But as it now stands, וְיֹשֵׁב קֶדֶם represents a subordinate clause, with the omission of the הוּא, pledging that judicial response: since He it is who sitteth enthroned from earliest times (*vid.* on vii. 10). The bold expression יֹשֵׁב קֶדֶם is an abbreviation of the view of God expressed in lxxiv. 12, Hab. i. 12, cf. Deut. xxxiii. 27, as of Him who from primeval days down to the present sits enthroned as King and Judge, who therefore will be able even at the present time to maintain His majesty, which is assailed in the person of His anointed one.

Ver. 20*c*. In spite of this interruption and the accompanying clashing in of the music, אֲשֶׁר with its dependent clause continues the ויענם, more minutely describing those whom God will answer in His wrath. The relative clause at the same time gives the ground for this their fate from the character they bear: they persevere in their course without any regard to any other in their godlessness. The noun חֲלִיפָה, which is used elsewhere of a change of clothes, of a reserve in time of war, of a relief of bands of workmen, here signifies a change of mind (Targum), as in Job xiv. 14 a change of condition; the plural means that every change of this kind is very far from them. In ver. 21 David again has the one faithless foe among the multitude of the rebels before his mind. שְׁלֹמָיו is equivalent to שְׁלֵמִים אִתּוֹ, Gen. xxxiv. 21, those who stood in peaceful relationship to him (שָׁלוֹם, xli. 10). David classes himself with his faithful adherents. בְּרִית is here a defensive and offensive treaty of mutual fidelity entered into in the presence of God. By שָׁלַח and חָלַל is meant the intention which, though not carried out as yet, is already in itself a violation and profanation of the solemn compact. In ver. 22 the description passes into the tone of the cæsural schema. It is impossible for מֵחֶמְאֹת, so far as the vowels are concerned, to be equivalent to מֵחֶמְאוֹת, since this change of the vowels would obliterate the preposition; but one is forbidden to read מֵחֶמְאוֹת (Targum, Symmachus, Jerome) by the fact that פִּיו (LXX. τοῦ προσώπου αὐτοῦ, as in Prov. ii. 6) cannot be the subject to חָלְקוּ. Consequently מ belongs to the noun itself, and the

denominative מחמאות (from חֶמְאָה), like מַעֲדַנּוֹת (from עֶדֶן), dainties, signifies articles of food prepared from curdled milk; here it is used figuratively of "milk-words" or butter-words" which come from the lips of the hypocrite softly, sweetly, and supplely as cream: *os nectar promit, mens aconita vomit.* In the following words וְקִרְבּוֹ־לִבּוֹ (וְקִרְבּ) the *Makkeph* (in connection with which it would have to be read *uk'rob* just the same as in ver. 19, since the ֫ has not a *Metheg*) is to be crossed out (as in fact it is even wanting here and there in MSS. and printed editions). The words are an independent substantival clause: war (קְרָב, a pushing together, assault, battle, after the form כְּתָב with an unchangeable *â*) is his inward part and his words are swords; these two clauses correspond. רַכּוּ (properly like رَكَّ, to be thin, weak, then also: to be soft, mild; root רך, רק, *tendere, tenuare*) has the accent on the *ultima, vid.* on xxxviii. 20. פְּתִיחָה is a drawn, unsheathed sword (xxxvii. 14).

The exhortation, ver. 23, which begins a new strophe and is thereby less abrupt, is first of all a counsel which David gives to himself, but at the same time to all who suffer innocently, cf. xxvii. 14. Instead of the obscure ἅπαξ γεγραμ. יְהָבְךָ, we read in xxxvii. 5 דרכך, and in Prov. xvi. 3 מעשׂיך, according to which the word is not a verb after the form יְחַזֶּקְךָ (Chajug', Gecatilia, and Kimchi), but an accusative of the object (just as it is in fact accented; for the *Legarme* of יהוה has a lesser disjunctive value than the *Zinnor* of יהבך). The LXX. renders it ἐπίῤῥιψον ἐπὶ κύριον τὴν μέριμνάν σου. Thus are these words of the Psalm applied in 1 Pet. v. 7. According to the Talmud יְהָב (the same form as קְרָב) signifies a burden. "One day," relates Rabba bar-Chana, *B. Rosh ha-Shana*, 26*b*, and elsewhere, "I was walking with an Arabian (Nabatæan?) tradesman, and happened to be carrying a heavy pack. And he said to me, שקיל יהביך ושדי אנמלאי, Take thy burden and throw it on my camel." Hence it is wiser to refer יְהָב to יָהַב, to give, apportion, than to a stem יְהָב = יְאָב, cxix. 131 (root אב, או), to desire; so that it consequently does not mean desiring, longing, care, but that which is imposed, laid upon one, assigned or allotted to one (Böttcher), in which sense the Chaldee derivatives of יְהַב (Targum Ps. xi. 6, xvi. 5, for מְנָת) do actually occur. On whomsoever one casts what is allotted to him to

carry, to him one gives it to carry. The admonition proceeds on the principle that God is as willing as He is able to bear even the heaviest burden for us; but this bearing it for us is on the other side our own bearing of it in God's strength, and hence the promise that is added runs: He will sustain thee (יְכַלְכְּלֶךָּ), that thou mayest not through feebleness succumb. Ver. 23*c* also favours this figure of a burden: He will not give, *i.e.* suffer to happen (lxxviii. 66), tottering to the righteous for ever, He will never suffer the righteous to totter. The righteous shall never totter (or be moved) with the overthrow that follows; whereas David is sure of this, that his enemies shall not only fall to the ground, but go down into Hades (which is here, by a combination of two synonyms, בְּאֵר שַׁחַת, called a well, *i.e.* an opening, of a sinking in, *i.e.* a pit, as *e.g.* in Prov. viii. 31, Ezek. xxxvi. 3), and that before they have halved their days, *i.e.* before they have reached the half of the age that might be attained under other circumstances (cf. cii. 25, Jer. xvi. 11). By וְאַתָּה אֱלֹהִים prominence is given to the fact that it is the very same God who will not suffer the righteous to fall who casts down the ungodly; and by וַאֲנִי David contrasts himself with them, as being of good courage now and in all time to come.

PSALM LVI.

CHEERFUL COURAGE OF A FUGITIVE.

2 BE gracious unto me, Elohim, for man is greedy after me,
All the day he, fighting, oppresseth me.
3 Mine adversaries are greedy after me all the day,
For many are they who proudly war against me.
4 In the day that I fear do I cling confidingly to Thee.
5 Through Elohim will I praise His word,
In Elohim do I trust, without fearing:
What can flesh do unto me?

6 All the day long they wrest my words,
Against me are all their thoughts for evil.
7 They band together, they set spies—
They watch my heels, because seeking after my life.

8 By such evil-doing shall they escape?—
In wrath cast down the peoples, Elohim!

9 My fugitive life Thou hast told,
My tears are laid up in Thy bottle—
Are they not in Thy book?
10 Then must mine enemies fall back in the day that I call;
This I know: that Elohim is for me.
11 Through Elohim do I praise the word,
Through Jahve do I praise the word.
12 In Elohim do I trust without fearing:
What can men do unto me?

13 Binding upon me, Elohim, are Thy vows;
I will pay thank-offerings unto Thee.
14 For Thou hast delivered my soul from death,
Yea my feet from falling,
That I might walk before Elohim in the light of life.

To Ps. lv., which in vers. 7 sq. gives utterance to the wish: "*Oh that I had wings like a dove*," etc., no Psalm could be more appropriately appended, according to the mode of arrangement adopted by the collector, than Ps. lvi., the musical inscription of which runs: *To the Precentor, after "The silent dove among the far off," by David, a Michtam.* רְחֹקִים is a second genitive, cf. Isa. xxviii. 1, and either signifies distant men or *longiqua*, distant places, as in lxv. 6, cf. נְעִימִים, xvi. 6. Just as in lviii. 2, it is questionable whether the punctuation אִלֶּם has lighted upon the correct rendering. Hitzig is anxious to read אֵלֶם, "Dove of the people in the distance;" but אֵלֶם, people, in spite of Egli's commendation, is a word unheard of in Hebrew, and only conjectural in Phœnician. Olshausen's אֵלָם more readily commends itself, "Dove of the distant terebinths." As in other like inscriptions, עַל does not signify *de* (as Joh. Campensis renders it in his paraphrase of the Psalms (1532 and frequently): *Præfecto musices, de columba muta quæ procul avolaverat*), but *secundum;* and the coincidence of the defining of the melody with the situation of the writer of the Psalm is explained by the consideration that the melody is chosen with reference to that situation. The LXX. (cf. the Targum),

interpreting the figure, renders: *ὑπὲρ τοῦ λαοῦ τοῦ ἀπὸ τῶν ἁγίων* (from the sanctuary) *μεμακρυμμένου*, for which Symmachus has: *φύλου ἀπωσμένου*. The rendering of Aquila is correct: *ὑπὲρ περιστερᾶς ἀλάλου μακρυσμῶν*. From Ps. lv. (vers. 7 sq., cf. xxxviii. 14) we may form an idea of the standard song designated by the words יונת אלם רחקים; for Ps. lv. is not this song itself, and for this reason, that it belongs to the time of Absalom, and is therefore of later date than Ps. lvi., the historical inscription of which, "*when the Philistines assaulted him in Gath*" (cf. בְּיָדָם, 1 Sam. xxi. 14), carries us back into the time of Saul, to the same time of the sojourn in Philistia to which Ps. xxxiv. is assigned. Ps. lvi. exhibits many points of the closest intermingling with the Psalms of this period, and thus justifies its inscription. It is a characteristic possessed in common by these Psalms, that the prospect of the judgment that will come upon the whole of the hostile world is combined with David's prospect of the judgment that will come upon his enemies: lvi. 8, vii. 9, lix. 6 (12). The figure of the bottle in which God preserves the tears of the suffering ones corresponds to the sojourn in the wilderness. As regards technical form, Ps. lvi. begins the series of Davidic Elohimic *Michtammîm*, Ps. lvi.–lx. Three of these belong to the time of Saul. These three contain refrains, a fact that we have already recognised on xvi. 1 as a peculiarity of these "favourite-word-poems." The favourite words of this Ps. lvi. are באלהים אהלל דבר(ו) and מַה־יַּעֲשֶׂה בָשָׂר (אָדָם) לִי.

Vers. 2–5. אֱלֹהִים and אֱנוֹשׁ, ver. 2 (ix. 20, x. 18), are antitheses: over against God, the majestic One, men are feeble beings. Their rebellion against the counsel of God is ineffective madness. If the poet has God's favour on his side, then he will face these pigmies that behave as though they were giants, who fight against him מָרוֹם, moving on high, *i.e.* proudly (cf. מִמְּרוֹם, lxxiii. 8), in the invincible might of God. שָׁאַף, *inhiare*, as in lvii. 4; לָחַם, as in xxxv. 1, with לְ like אֶל, *e.g.* in Jer. i. 19. Thus, then, he does not fear; in the day when (Ges. § 123, 3, *b*) he might well be afraid (conjunctive future, as *e.g.* in Josh. ix. 27), he clings trustfully to (אֶל as in iv. 6, and frequently, Prov. iii. 5) his God, so that fear cannot come near him. He has the word of His promise on his side (דְּבָרוֹ as *e.g.*

cxxx. 5); בֵּאלֹהִים, through God will he praise this His word, inasmuch as it is gloriously verified in him. Hupfeld thus correctly interprets it; whereas others in part render it "in Elohim do I praise His word," in part (and the form of this favourite expression in ver. 11*ab* is opposed to it): "Elohim do I celebrate, His word." Hitzig, however, renders it: "Of God do I boast in matter," *i.e.* in the present affair; which is most chillingly prosaic in connection with an awkward brevity of language. The exposition is here confused by x. 3 and xliv. 9. הִלֵּל does not by any means signify *gloriari* in this passage, but *celebrare;* and באלהים is not intended in any other sense than that in lx. 14. בָּטַח בְּ is equivalent to the New Testament phrase *πιστεύειν ἐν.* לֹא אִירָא is a circumstantial clause with a finite verb, as is customary in connection with לֹא, xxxv. 8, Job xxix. 24, and בַּל, Prov. xix. 23.

Vers. 6–8. This second strophe describes the adversaries, and ends in imprecation, the fire of anger being kindled against them. Hitzig's rendering is: "All the time they are injuring my concerns," *i.e.* injuring my interests. This also sounds unpoetical. Just as we say חָמַס תורה, to do violence to the Tôra (Zeph. iii. 4, Ezek. xxii. 26), so we can also say: to torture any one's words, *i.e.* his utterances concerning himself, viz. by misconstruing and twisting them. It is no good to David that he asseverates his innocence, that he asserts his filial faithfulness to Saul, God's anointed; they stretch his testimony concerning himself upon the rack, forcing upon it a false meaning and wrong inferences. They band themselves together, they place men in ambush. The verb גּוּר signifies sometimes to turn aside, turn in, dwell (= جار); sometimes, to be afraid (= יָגוֹר, وجر); sometimes, to stir up, excite, cxl. 3 (= גָּרָה); and sometimes, as here, and in lix. 4, Isa. liv. 15: to gather together (= אָגַר). The *Kerî* reads יִצְפּוֹנוּ (as in x. 8, Prov. i. 11), but the *scriptio plena* points to *Hiph.* (cf. Job xxiv. 6, and also Ps. cxxvi. 5), and the following הֵמָּה leads one to the conclusion that it is the causative יַצְפִּינוּ that is intended: they cause one to keep watch in concealment, they lay an ambush (synon. הֶאֱרִיב, 1 Sam. xv. 5); so that המה refers to the liers-in-wait told off by them: as to these—they observe my heels or (like the feminine plural in lxxvii. 20, lxxxix. 52) foot-

prints (Rashi; *mes traces*), *i.e.* all my footsteps or movements, because (properly, "in accordance with this, that," as in Mic. iii. 4) they now as formerly (which is implied in the perfect, cf. lix. 4) attempt my life, *i.e.* strive after, lie in wait for it (קָוָה like שָׁמַר, lxxi. 10, with the accusative = לְ קָוָה in cxix. 95). To this circumstantial representation of their hostile proceedings is appended the clause עַל־אָוֶן פַּלֶּט־לָמוֹ, which is not to be understood otherwise than as a question, and is marked as such by the order of the words (2 Kings v. 26, Isa. xxviii. 28): *In spite of iniquity* [*is there*] *escape for them? i.e.* shall they, the liers-in-wait, notwithstanding such evil good-for-nothing mode of action, escape? At any rate פַּלֶּט is, as in xxxii. 7, a substantivized infinitive, and the "by no means" which belongs as answer to this question passes over forthwith into the prayer for the overthrow of the evil ones. This is the customary interpretation since Kimchi's day. Mendelssohn explains it differently: "In vain be their escape," following Aben-Jachja, who, however, like Saadia, takes פלט to be imperative. Certainly adverbial notions are expressed by means of עַל,—*e.g.* עַל־יֶתֶר, abundantly, xxxi. 24; עַל־שֶׁקֶר, falsely, Lev. v. 22 (*vid.* Gesenius, *Thesaurus*, p. 1028),—but one does not say עַל־הֶבֶל, and consequently also would hardly have said עַל־אָוֶן (by no means, for nothing, in vain); moreover the connection here demands the prevailing ethical notion for און. Hupfeld alters פלט to פַּלֵּם, and renders it: "recompense to them for wickedness," which is not only critically improbable, but even contrary to the usage of the language, since פלם signifies to weigh out, but not to requite, and requires the accusative of the object. The widening of the circle of vision to the whole of the hostile world is rightly explained by Hengstenberg by the fact that the special execution of judgment on the part of God is only an outflow of His more general and comprehensive execution of judgment, and the belief in the former has its root in a belief in the latter. The meaning of הוֹרֵד becomes manifest from the preceding Psalm (lv. 24), to which the Psalm before us is appended by reason of manifold and closely allied relation.

Vers. 9–12. What the poet prays for in ver. 8, he now expresses as his confident expectation with which he solaces himself. נֹד (ver. 9) is not to be rendered "flight," which certainly is not a thing that can be numbered (Olshausen); but

"a being fugitive," the unsettled life of a fugitive (Prov. xxvii. 8), can really be numbered both by its duration and its many temporary stays here and there. And upon the fact that God, that He whose all-seeing eye follows him into every secret hiding-place of the desert and of the rocks, counteth (telleth) it, the poet lays great stress; for he has long ago learnt to despair of man. The accentuation gives special prominence to נֹדִי as an emphatically placed object, by means of *Zarka;* and this is then followed by סָפַרְתָּה with the conjunctive *Galgal* and the pausal אַתָּה with *Olewejored* (the ֒ of which is placed over the final letter of the preceding word, as is always the case when the word marked with this double accent is monosyllabic, or dissyllabic and accented on the first syllable). He who counts (Job xxxi. 4) all the steps of men, knows how long David has already been driven hither and thither without any settled home, although free from guilt. He comforts himself with this fact, but not without tears, which this wretched condition forces from him, and which he prays God to collect and preserve. Thus it is according to the accentuation, which takes שִׂימָה as imperative, as *e.g.* in 1 Sam. viii. 5; but since שִׂים, שִׂימָה, is also the form of the passive participle (1 Sam. ix. 24, and frequently, 2 Sam. xiii. 32), it is more natural, in accordance with the surrounding thoughts, to render it so even in this instance (*posita est lacrima mea*), and consequently to pronounce it as *Milra* (Ewald, Hupfeld, Böttcher, and Hitzig). דמעתי (Eccles. iv. 1) corresponds chiastically (crosswise) to נֹדִי, with which בְּנאֹדֶךָ forms a play in sound; and the closing clause הֲלֹא בְסִפְרָתֶךָ unites with סָפַרְתָּה in the first member of the verse. Both ver. 9*b* and ver. 9*c* are wanting in any particle of comparison. The fact thus figuratively set forth, viz. that God collects the tears of His saints as it were in a bottle, and notes them together with the things which call them forth as in a memorial (Mal. iii. 16), the writer assumes; and only appropriatingly applies it to himself. The אָז which follows may be taken either as a logical "in consequence of so and so" (as *e.g.* xix. 14, xl. 8), or as a "then" fixing a turning-point in the present tearful wandering life (viz. when there have been enough of the "wandering" and of the "tears"), or "at a future time" (more abruptly, like שָׁם in xiv. 5, xxxvi. 13, *vid.* on ii. 5). בְּיוֹם אֶקְרָא is not an expansion of this אָז, which would trail awkwardly after it. The poet says

that one day his enemies will be obliged to retreat, inasmuch as a day will come when his prayer, which is even now heard, will be also outwardly fulfilled, and the full realization of the succour will coincide with the cry for help. By זֶה־יָּדַעְתִּי in ver. 10*b* he justifies this hope from his believing consciousness. It is not to be rendered, after Job xix. 19: "I who know," which is a trailing apposition without any proper connection with what precedes; but, after 1 Kings xvii. 24: this I know (of this I am certain), that Elohim is for me. זֶה as a neuter, just as in connection with יָדַע in Prov. xxiv. 12, and also frequently elsewhere (Gen. vi. 15, Ex. xiii. 8, xxx. 13, Lev. xi. 4, Isa. xxix. 11, cf. Job xv. 17); and לִי as *e.g.* in Gen. xxxi. 42. Through Elohim, ver. 11 continues, will I praise דָּבָר: thus absolutely is the word named; it is therefore the divine word, just like בַּר in ii. 12, the Son absolutely, therefore the divine Son. Because the thought is repeated, *Elohim* stands in the first case and then *Jahve*, in accordance with the Elohimic Psalm style, as in lviii. 7. The refrain in ver. 12 (cf. ver. 5*b*) indicates the conclusion of the strophe. The fact that we read אָדָם instead of בָּשָׂר in this instance, just as in ver. 11 דָּבָר instead of דְּבָרוֹ (ver. 5*a*), is in accordance with the custom in the Psalms of not allowing the refrain to recur in exactly the same form.

Vers. 13, 14. In prospect of his deliverance the poet promises beforehand to fulfil the duty of thankfulness. עָלַי, incumbent upon me, as in Prov. vii. 14, 2 Sam. xviii. 11. נְדָרֶיךָ, with an objective subject, are the vows made to God; and תּוֹדוֹת are distinguished from them, as *e.g.* in 2 Chron. xxix. 31. He will suffer neither the pledged שַׁלְמֵי נֶדֶר nor the שַׁלְמֵי תּוֹדָה to be wanting; for—so will he be then able to sing and to declare—Thou hast rescued, etc. The perfect after כִּי denotes that which is then past, as in lix. 17, cf. the dependent passage cxvi. 8 sq. There the expression is אַרְצוֹת הַחַיִּים instead of אוֹר הַחַיִּים (here and in Elihu's speech, Job xxxiii. 30). Light of life (John viii. 12) or of the living (LXX. *τῶν ζώντων*) is not exclusively the sun-light of this present life. Life is the opposite of death in the deepest and most comprehensive sense; light of life is therefore the opposite of the night of Hades, of this seclusion from God and from His revelation in human history.

PSALM LVII.

BEFORE FALLING ASLEEP IN THE WILDERNESS.

2 BE gracious unto me, Elohim, be gracious unto me,
For in Thee hath my soul hidden;
And in the shadow of Thy wings do I seek refuge,
Until the destruction passeth by.

3 I call upon Elohim, the Most High,
Upon God who performeth it for me:
4 He will send from heaven and save me.
If he who is greedy for me doth slander—(*Sela.*)
Elohim will send His mercy and truth.

5 My soul is in the midst of lions,
I will lie down among those who breathe forth fire.
The children of men—their teeth are spears and arrows,
And their tongue is a sharp sword.
6 Oh show Thyself exalted above the heavens, Elohim,
Above the whole earth Thy glory!

7 They had laid a net for my steps,
They had bowed down my soul,
They had digged out a pit before me—
They themselves fall therein. (*Sela.*)

8 Confident is my heart, Elohim, confident is my heart,
I will sing and play upon the harp.
9 Awake up, my glory,
Awake up, O harp and cithern,
I will awake the morning dawn!

10 I will praise Thee among the peoples, O Lord,
I will praise Thee upon the harp among the nations.
11 For great unto the heavens is thy mercy,
And unto the clouds Thy truth.

12 Oh show Thyself exalted above the heavens, Elohim,
Above the whole earth Thy glory.

The Psalms that are to be sung after the melody אַל־תַּשְׁחֵת (lvii., lviii., lix. Davidic, lxxv. Asaphic) begin here. The direction referring to the musical execution of the Psalm ought properly to be עַל אל־תשחת (אָל); but this is avoided as being unmelodious, and harsh so far as the syntax is concerned. The Geneva version is correct: *pour le chanter sur Al taschchet.* There is no actual reference in the words to Deut. ix. 26, or 1 Sam. xxvi. 9 (why not also to Isa. lxv. 8?).

The historical inscription runs: *when he fled from Saul, in the cave.* From the connection in the history from which this statement is extracted, it will have been clear whether the Psalm belongs to the sojourn in the cave of Adullam (1 Sam. ch. xxii.) or in the labyrinthine cave upon the alpine heights of Engedi, "by the sheep-folds" (1 Sam. ch. xxiv.), described in Van de Velde's *Journey*, ii. 74–76.

How manifold are the points in which these Psalms belonging to the time of Saul run into one another! Ps. lvii. has not merely the supplicatory "Be gracious unto me, Elohim," at the beginning, but also שָׁאַף applied in the same way (lvii. 4, lvi. 2 sq.), in common with Ps. lvi; in common with Ps. vii., נפשי = כבודי (lvii. 9, vii. 6); the comparison of one's enemies to lions and lionesses (lvii. 5, vii. 3); the figure of the digging of a pit (lvii. 7, vii. 16); with Ps. lix. the figure of the sword of the tongue (lvii. 5, lix. 8, cf. lii. 4); with Ps. lii. the poetical expression הוות (lvii. 2, lii. 4); with Ps. xxii. the relation of the deliverance of the anointed one to the redemption of all peoples (lvii. 10, xxii. 28 sqq.). Also with Ps. xxxvi. it has one or two points of contact, viz. the expression "refuge under the shadow of God's wings" (ver. 2, xxxvi. 8), and in the measuring of the mercy and truth of God by the height of the heavens (ver. 11, xxxvi. 6). Yet, on the other hand, it has a thoroughly characteristic impress. Just as Ps. lvi. delighted in confirming what was said by means of the interrogatory הֲלֹא (vers. 9, 14), so Ps. lvii. revels in the figure epizeuxis, or an emphatic repetition of a word (vers. 2, 4, 8, 9). Ps. cviii. (which see) is a cento taken out of Ps. lvii. and lx.

The strophe-schema of Ps. lvii. is the growing one: 4. 5. 6;

4. 5. 6.* Here also the *Michtam* is not wanting in its prominent favourite word. A refrain of a lofty character closes the first and second parts. In the first part cheerful submission rules, in the second a certainty of victory, which by anticipation takes up the song of praise.

Vers. 2–6. By means of the two distinctive tense-forms the poet describes his believing flight to God for refuge as that which has once taken place (חָסִיתָה from חָסָה = חָסֵי out of pause, like the same forms in lxxiii. 2, cxxii. 6), and still, because it is a living fact, is ever, and now in particular, renewed (אֶחֱסֶה). The shadow of the wings of God is the protection of His gentle, tender love; and the shadow of the wings is the quickening, cordial solace that is combined with this protection. Into this shadow the poet betakes himself for refuge now as he has done before, until הַוּוֹת, *i.e.* the abysmal danger that threatens him, be overpast, *præteriverit* (cf. Isa. xxvi. 20, and on the *enallage numeri* x. 10, Ges. § 147, *a*). Not as though he would then no longer stand in need of the divine protection, but he now feels himself to be specially in need of it; and therefore his chief aim is an undaunted triumphant resistance of the impending trials. The effort on his own part, however, by means of which he always anew takes refuge in this shadow, is prayer to Him who dwells above and rules the universe. עֶלְיוֹן is without the article, which it never takes; and גֹּמֵר (ver. 3*b*) is the same, because it is regularly left out before the participle, which admits of being more fully defined, Amos ix. 12, Ezek. xxi. 19 (Hitzig). He calls upon God who accomplisheth concerning, *i.e.* for him (Esth. iv. 16), who carrieth out his cause, the cause of the persecuted one; גָּמַר is transitive as in cxxxviii. 8. The LXX. renders τὸν εὐεργετήσαντά με, as though it were גֹּמֵל עלי (xiii. 6, and frequently); and even Hitzig and Hupfeld hold that the meaning is exactly the same. But although גמל and גמר fall back upon one and the same radical notion, still it is just their distinctive final letters that serve to indicate a difference of signification

* The Syriac version reckons only 29 στίχοι (*fetgome*); *vid.* the Hexaplarian version of this Psalm taken from Cod. 14,434 (*Add. MSS.*) in the British Museum, in Heidenheim's *Vierteljahrsschrift*, No. 2 (1861).

that is strictly maintained. In ver. 4 follow futures of hope. In this instance "that which brings me deliverance" is to be supplied in thought to יִשְׁלַח (cf. xx. 3) and not יָרוּ as in xviii. 17, cf. cxliv. 7; and this general and unmentioned object is then specialized and defined in the words "His mercy and His truth" in ver. 4*c*. Mercy and truth are as it were the two good spirits, which descending from heaven to earth (cf. xliii. 3) bring the divine יְשׁוּעָה to an accomplishment. The words חֵרֵף שֹׁאֲפַי standing between *a* and *c* have been drawn by the accentuators to the first half of the verse, they probably interpreting it thus: He (God) reproacheth my devourers for ever (*Sela*). But חֵרֵף always (*e.g.* Isa. xxxvii. 23) has God as its object, not as its subject. חרף שאפי is to be connected with what follows as a hypothetical protasis (Ges. § 155, 4, *a*): supposing that he who is greedy or pants for me (*inhians mihi*) slandereth, then Elohim will send His mercy and His truth. The music that becomes *forte* in between, introduces and accompanies the throbbing confidence of the apodosis.

In ver. 5, on the contrary, we may follow the interpretation of the text that is handed down and defined by the accentuation, natural as it may also be, with Luther and others, to take one's own course. Since לְבָאִם has *Zarka* (*Zinnor*) and לֹהֲטִים *Olewejored*, it is accordingly to be rendered: "My soul is in the midst of lions, I will (must) lie down with flaming ones; the children of men—their teeth are a spear and arrows." The rendering of the LXX., of Theodotion, and of the Syriac version accords with the interpunction of our text so far as both begin a new clause with ἐκοιμήθην (ורמכת, and I slept); whereas Aquila and Symmachus (taking נפשי, as it seems, as a periphrastic expression of the subject-notion placed in advance) render all as far as להטים as one clause, at least dividing the verse into two parts, just as the accentuators do, at להטים. The rendering of Aquila is ἐν μέσῳ λεαινῶν κοιμηθήσομαι λάβρων; that of Symmachus: ἐν μέσῳ λεόντων εὐθαρσῶν ἐκοιμήθην, or according to another reading, μεταξὺ λεόντων ἐκοιμήθην φλεγόντων. They are followed by Jerome, who, however, in order that he may be able to reproduce the נפשי, changes אשכבה into שכבה: *Anima mea in medio leonum dormivit ferocientium.* This construction, however, can be used in Greek and Latin, but not in Hebrew. We therefore follow the accents even in reference to the *Zarka*

above לְבָאִים (a plural form that only occurs in this one passage in the Psalter, = לְבָיִים). In a general way it is to be observed that this לבאים in connection with אֶשְׁכְּבָה is not so much the accusative of the object as the accusative of the place, although it may even be said to be the customary local accusative of the object with verbs of dwelling; on שׁכב cf. Ruth iii. 8, 14, and Ps. lxxxviii. 6, Mic. vii. 5 (where at least the possibility of this construction of the verb is presupposed). But in particular it is doubtful (1) what לְהָטִים signifies. The rendering "flaming ones" is offered by the Targum, Saadia, and perhaps Symmachus. The verb להט obtains this signification apparently from the fundamental notion of licking or swallowing; and accordingly Theodotion renders it by *ἀναλισκόντων*, and Aquila most appropriately by *λάβρων* (a word used of a ravenous furious longing for anything). But להט nowhere means "to devour;" the poet must, therefore, in connection with לְהָטִים, have been thinking of the flaming look or the fiery jaws of the lions, and this attributive will denote figuratively their strong desire, which snorts forth as it were flames of fire. The question further arises, (2) how the cohortative אשׁכבה is meant to be taken. Since the cohortative sometimes expresses that which is to be done more by outward constraint than inward impulse — never, however, without willing it one's self (Ew. § 228, *a*)—the rendering "I must," or "therefore must I lie down," commends itself. But the contrast, which has been almost entirely overlooked, between the literal beasts of prey and the children of men, who are worse than these, requires the simple and most natural rendering of the cohortative. We need only picture to ourselves the situation. The verb שׁכב here has the sense of *cubitum ire* (iv. 9). Starting from this אשׁכבה we look to ver. 9, and it at once becomes clear that we have before us an evening or nightly song. David the persecuted one finds himself in the wilderness and, if we accept the testimony of the inscription, in a cave: his soul is in the midst of lions, by which he means to say that his life is exposed to them. Here bold in faith, he is resolved to lie down to sleep, feeling himself more secure among lions than among men; for the children of men, his deadly foes both in word and in deed, are worse than beasts of prey: teeth and tongue are murderous weapons. This more than brutal joy at the destruction of

one's neighbour* which prevails among men, urges him to put forth the prayer that God, who in Himself is exalted above the heavens and the whole earth, would show Himself by some visible manifestation over the heavens above as the exalted One, and the prayer that His glory may be, *i.e.* may become manifest (or even: exalted be His glory, יָרוּם), over the whole earth beneath,—His glory which to His saints is a health-diffusing light, and to the heartless foes of men and God a consuming fire,—so that the whole world shall be compelled to acknowledge this glory in which His holiness manifests itself, and shall become conformed to it after everything that is hostile is overthrown.

Vers. 7–12. In this second half of the Psalm the poet refreshes himself with the thought of seeing that for which he longs and prays realized even with the dawning of the morning after this night of wretchedness. The perfect in ver. 7*d* is the perfect of certainty; the other perfects state what preceded and is now changed into the destruction of the crafty ones themselves. If the clause כָּפְפָה נַפְשִׁי is rendered: my soul was bowed down (cf. חָלַל, cix. 22), it forms no appropriate corollary to the crafty laying of snares. Hence כפף must be taken as transitive: he had bowed down my soul; the change of number in the mention of the enemies is very common in the Psalms relating to these trials, whether it be that the poet has one enemy *κατ' ἐξοχήν* before his mind or comprehends them all in one. Even the LXX. renders *καὶ κατέκαμψαν τὴν ψυχήν μου*, it is true, as though it were וכפפו, but can scarcely have read it thus. This line is still remarkable; one would expect for ver. 7*b* a thought parallel with ver. 7*d*, and perhaps the poet wrote כִּפַּף נַפְשׁוֹ, his (the net-layer's) own soul bends (viz. in order to fall into the net). Then כפף like נפל would be *præt. confidentiæ*. In this certainty, to express which the music here becomes triumphantly *forte*, David's heart is confident, cheerful (Symmachus *ἑδραία*), and a powerful inward impulse urges him to song and harp. Although נָכוֹן may signify ready, equipped (Ex. xxxiv. 2, Job xii. 5), yet this meaning is to be

* Cf. Sir. xxv. 15, in the Hebrew: אין ראש מעל ראש פתן ואין חמה מעל חמה אויב (no poison exceeds the poison of the serpent, and no wrath exceeds the wrath of an enemy).

rejected here in view of li. 12, lxxviii. 37, cxii. 7: it is not appropriate to the emphatic repetition of the word. His evening mood which found expression in ver. 4, was hope of victory; the morning mood into which David here transports himself, is certainty of victory. He calls upon his soul to awake (כְּבוֹדִי as in xvi. 9, xxx. 13), he calls upon harp and cithern to awake (הַנֵּבֶל וְכִנּוֹר with one article that avails for both words, as in Jer. xxix. 3, Neh. i. 5; and עוּרָה with the accent on the *ultima* on account of the coming together of two aspirates), from which he has not parted even though a fugitive; with the music of stringed instruments and with song he will awake the not yet risen dawn, the sun still slumbering in its chamber: אָעִירָה, *expergefaciam* (not *expergiscar*), as *e.g.* in Cant. ii. 7, and as Ovid (*Metam.* xi. 597) says of the cock, *evocat auroram.** His song of praise, however, shall not resound in a narrow space where it is scarcely heard; he will step forth as the evangelist of his deliverance and of his Deliverer in the world of nations (בָּעַמִּים; and the parallel word, as also in cviii. 4, cxlix. 7, is to be written בַּלְאֻמִּים with *Lamed raphatum* and *Metheg* before it); his vocation extends beyond Israel, and the events of his life are to be for the benefit of mankind. Here we perceive the self-consciousness of a comprehensive mission, which accompanied David from the beginning to the end of his royal career (*vid.* xviii. 50). What is expressed in ver. 11 is both motive and theme of the discourse among the peoples, viz. God's mercy and truth which soar high as the heavens (xxxvi. 6). That they extend even to the heavens is only an earthly conception of their infinity (cf. Eph. iii. 18). In the refrain, ver. 12, which only differs in one letter from ver. 6, the Psalm comes back to the language of prayer. Heaven and earth have a mutually involved history, and the blessed, glorious end of this history is the sunrise of the divine doxa over both, here prayed for.

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* With reference to the above passage in the Psalms, the Talmud, *B. Berachoth* 3*b*, says, "A cithern used to hang above David's bed; and when midnight came, the north wind blew among the strings, so that they sounded of themselves; and forthwith he arose and busied himself with the Tôra until the pillar of the dawn (עמוד השחר) ascended." Rashi observes, "The dawn awakes the other kings; but I, said David, will awake the dawn (אני מעורר את השחר)."

PSALM LVIII.

CRY FOR VENGEANCE UPON THOSE WHO PERVERT JUSTICE.

2 DO ye really, O ye gods, speak righteousness,
Do ye in uprightness judge the children of men?
3 Nay, in heart ye work iniquities,
In the land ye weigh out the violence of your hands.

4 Apostate are the ungodly from the womb,
Gone astray from the birth are the speakers of lies.
5 Poison have they after the likeness of the poison of the serpent,
Like a deaf adder which stoppeth her ear,
6 That she may not hear the voice of the charmers,
The skilful practiser of sorcery.

7 Elohim, break their teeth in their mouth,
The teeth of the lions do Thou wrench out, Jahve!
8 They must melt away as running water;
When he shooteth his arrows they are as though cut off.
9 (Let them be) as a snail that goes along dissolving as it goes,
(As) the untimely birth of a woman, that hath not seen the sun.
10 Before, then, your pots feel the thorn,
Whether it be raw or at boiling heat—He whirleth it away.

11 The righteous shall rejoice that he seeth vengeance,
He shall bathe his footsteps in the blood of the ungodly.
12 And men shall confess: Verily the righteous findeth fruit,
Verily there is a deity judging in the earth.

Their teeth, said Ps. lvii., *are spear and arrows, and their tongue a sharp sword;* Ps. lviii. prays: *crush their teeth in their mouth.* This prominent common thought has induced the collector to append the one *Michtam* of David, to be sung *al-tashcheth*, to the other. Ps. lviii., however, belongs to another period, viz. to the time of Absalom. The incomparable boldness of the language does not warrant us in denying it to David.

In no one Psalm do we meet with so many high-flown figures coming together within the same narrow compass. But that it is David who speaks in this Psalm is to a certain extent guaranteed by Ps. lxiv. and cxl. These three Psalms, of which the closing verses so closely resemble one another that they at once invite comparison, show that the same David who writes elsewhere so beautifully, tenderly, and clearly, is able among his manifold transitions to rise to an elevation at which his words as it were roll along like rumbling thunder through the gloomy darkness of the clouds, and more especially where they supplicate (lviii. 7) or predict (cxl. 10) the judgment of God.

The cumulative use of כְּמוֹ in different applications is peculiar to this Psalm. Its *Michtam* character becomes clearly defined in the closing verse.

Vers. 2, 3. The text of ver. 2*a* runs: *Do ye really dictate the silence of righteousness? i.e.* that before which righteousness must become silent, as the collector (cf. lvi. 1) appears to have read it (אֵלֻּם = אֵלּוּם, *B. Chullin* 89*a*). But instead of אֵלֻּם it is, with Houbigant, J. D. Michaelis, Mendelssohn, and others, to be read אֵלֹם (= אֵלִים, as in Ex. xv. 11), as an apostrophe of those who discharge the godlike office of rulers and judges. Both the interrogative הַאָמְנָם (with *ă* as is always the case at the head of interrogative clauses), *num vere*, which proceeds from doubt as to the questionable matter of fact (Num. xxii. 37, 1 Kings viii. 27, 2 Chron. vi. 18), and the parallel member of the verse, and also the historical circumstances out of which the Psalm springs, demand this alteration. Absalom with his followers had made the administration of justice the means of stealing from David the heart of his people; he feigned to be the more impartial judge. Hence David asks: Is it then really so, ye gods (אֵלִים like אֱלֹהִים, lxxxii. 1, and here, as there, not without reference to their superhumanly proud and assumptive bearing), that ye speak righteousness, that ye judge the children of men in accordance with justice? Nay, on the contrary (אַף, *imo*, introducing an answer that goes beyond the first No), in heart (*i.e.* not merely outwardly allowing yourselves to be carried away) ye prepare villanies (פְּעָל, as in Mic. ii. 1; and עוֹלָה, as in lxiv. 7, from עוֹלָה = עַוְלָה, xcii. 16, Job v. 16, with *ô* = *ă* + *w*), in the land ye weigh out the violence of your hands (so that

consequently, violence fills the balances of your pretended justice). בְּנֵי אָדָם in ver. 2*b* is the accusative of the object; if it had been intended as a second vocative, it ought to have been בְּנֵי־אִישׁ (iv. 3). The expression is inverted in order to make it possible to use the heavy energetic futures. בָּאָרֶץ (mostly erroneously marked with *Pazer*) has *Athnach*, cf. xxxv. 20, lxxvi. 12.

Vers. 4–6. After this bold beginning the boldest figures follow one another rapidly; and the first of these is that of the serpent, which is kept up longer than any of the others. The verb זוּר (cogn. סוּר) is intentionally written זוֹר in this instance in a neuter, not an active sense, plural זוֹרוּ, like בֹּשׁוּ, טֹבוּ. Bakius recognises a retrospective reference to this passage in Isa. xlviii. 8. In such passages Scripture bears witness to the fact, which is borne out by experience, that there are men in whom evil from childhood onwards has a truly diabolical character, *i.e.* a selfish character altogether incapable of love. For although hereditary sinfulness and hereditary sin (guilt) are common to all men, yet the former takes the most manifold combinations and forms; and, in fact, the inheriting of sin and the complex influence of the power of evil and of the power of grace on the propagation of the human race require that it should be so. The Gospel of John more particularly teaches such a dualism of the natures of men. חֲמַת־לָמוֹ (with *Rebia*, as in xviii. 18*a*) is not the subject: the poison belonging to them, etc., but a clause by itself: poison is to them, they have poison; the construct state here, as in Lam. ii. 18, Ezek. i. 27, does not express a relation of actual union, but only a close connection. יֹאמֵם (with the orthophonic *Dagesh* which gives prominence to the *Teth* as the commencement of a syllable) is an optative future form, which is also employed as an indicative in the poetic style, *e.g.* xviii. 11. The subject of this attributive clause, continuing the adjective, is the deaf adder, such an one, viz., as makes itself deaf; and in this respect (as in their evil serpent nature) it is a figure of the self-hardening evil-doer. Then with אֲשֶׁר begins the more minute description of this adder. There is a difference even among serpents. *They* belong to the worst among them that are inaccessible to any kind of human influence. All the arts of sorcery are lost upon them. מְלַחֲשִׁים are the whisperers of magic formulæ (cf. Arabic *naffathât*, adjurations), and חוֹבֵר חָבָרִים is one who works binding by

spells, exorcism, and tying fast by magic knots (cf. חָבַר, to bind = to bewitch, cf. عقد, عقن, Persic *bend* = *κατάδεσμος*, *vid. Isaiah*, i. 118, ii. 242). The most inventive affection and the most untiring patience cannot change their mind. Nothing therefore remains to David but to hope for their removal, and to pray for it.

Vers. 7–10. The verb דָּרַס is used much in the same way in ver. 7*a* as *ἀράσσειν* (*e.g. Iliad*, xiii. 577, *ἀπὸ δὲ τρυφάλειαν ἄραξεν*), which presents a similar onomatope. The form יְמַאֲסוּ is, as in Job vii. 5, = יִמַּסּוּ. The Jewish expositors, less appropriately, compare צִנְאֲכֶם, Num. xxxii. 24, and בְּזָוִי = בִּזְיִי, Isa. xviii. 2, 7; שְׁאָסַיִךְ, *Chethîb*, Jer. xxx. 16, and רְאָמָה, Zech. xiv. 10, more nearly resemble it. The treading (bending) of the bow is here, as in lxiv. 4, transferred to the arrows (= בּוֹנֵן, xi. 2): he bends and shoots off his arrows, they shall be as though cut off in the front, *i.e.* as inoperative as if they had no heads or points (כְּמוֹ as in Isa. xxvi. 18). In ver. 9 follow two figures to which the apprecatory "let them become" is to be supplied. Or is it perhaps to be rendered: As a snail, which Thou causest to melt away, *i.e.* squashest with the foot (תָּמֵס, as in xxxix. 12, *fut. Hiph.* of מָסָה = מָסַס), let him perish? The change of the number does not favour this; and according to the usage of the language, which is fond of construing הָלַךְ with gerunds and participles, and also with abstract nouns, *e.g.* הלך תם, הלך קרי, the words תָּמֵס יְהַלֵּךְ belong together, and they are also accented accordingly: as a snail or slug which goes along in dissolution, goes on and dissolves as it goes (תָּמֵס after the form תֶּבֶל from בָּלַל*). The snail has received its name from this apparent dissolving into slime. For שַׁבְלוּל (with *Dag. dirimens* for שַׁבְלוּל) is the naked slimy snail or slug (Targum, according to ancient conception, זְחִיל תִּבְלָלָא "the slime-worm"), from שָׁבַל, to make wet, moist.† In the second figure,

* In the Phœnician, the Cyprian copper mine Ταμασσός appears to have taken its name from תמם, *liquefactio* (Levy, *Phönizische Studien*, iii. 7).

† "God has created nothing without its use," says the Talmud, *B. Shabbath 77b*; "He has created the snail (שבלול לכתית) to heal bruises by laying it upon them:" cf. *Genesis Rabba*, ch. li. *init.*, where שבלול is explained by לימצא, סילוי, כילוי, *κογχύλη*, *σάσιλος*, *limax*. Abraham b. David

the only sense in which נפל אשת belong together is "the untimely birth of a woman;" and rather than explain with the Talmud (*B. Môed katan* 6*b*) and Targum (contrary to the accents): as an abortion, a mole,* one would alter אשת into אשה. But this is not necessary, since the construct form אֵשֶׁת is found also in other instances (Deut. xxi. 11, 1 Sam. xxviii. 7) out of the genitival relation, in connection with a close coordinate construction. So here, where בַּל־חָזוּ שָׁמֶשׁ, according to Job iii. 16, Eccles. vi. 3–5, is an attributive clause to נפל אשת (the falling away of a woman = abortions), which is used collectively (Ew. § 176, *b*). The accentuation also harmonizes here with the syntactic relation of the words. In ver. 10, אָטָד (plural in African, *i.e.* Punic, in Dioscorides *ἀταδίν*) is the rhamnus or buckthorn, which, like רֹתֶם, the broom, not only makes a cheerful crackling fire, but also produces an ash that retains the heat a long time, and is therefore very useful in cooking. The alternative כְּמוֹ—כְּמוֹ signifies *sive, sive*, whether the one or the other. חַי is that which is living, fresh, viz. the fresh, raw meat still having the blood in it, the opposite of מְבֻשָּׁל (1 Sam. ii. 15); חָרוֹן, a fierce heat or fire, here a boiling heat. There is no need to understand חרון metonymically, or perhaps as an adjective = *charrôn*, of boiled meat: it is a statement of the condition. The suffix of יִשְׂעָרֵנּוּ, however, refers, as being neuter, to the whole cooking apparatus, and more especially to the contents of the pot. The rendering therefore is: whether raw or in a state of heat, *i.e.* of being cooked through, He (Jahve) carries it away as with a whirlwind. Hengstenberg

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of Fez, the cotemporary of Saadia, has explained it in his Arabico-Hebrew Lexicon by אלחלזון, the slug. Nevertheless this is properly the name of the snail with a house (נרתיק), Talmudic חִלָּזוֹן, and even at the present day in Syria and Palestine حلزون (which is pronounced *ḥalezôn*); whereas שִׁבְלוּל, in conformity with the etymon and with the figure, is the naked snail or slug. The ancient versions perhaps failed to recognise this, because the slug is not very often to be seen in hot eastern countries; but שִׁבְלוּל in this signification can be looked upon as traditional. The rendering "a rain-brook or mountain-torrent (Arabic *seil sâbil*) which running runs away," would, to say nothing more, give us, as Rosenmüller has already observed, a figure that has been made use of already in ver. 8.

* The mole, which was thought to have no eyes, is actually called in post-biblical Hebrew אֵשֶׁת, plur. אֵישׁוֹת (*vid. Kēlim* xxi. 3).

rightly remarks, "To the raw meat correspond the immature plots, and to the cooked the mature ones." To us, who regard the Psalm as belonging to the time of Absalom, and not, like Hengstenberg, to the time of Saul, the meat in the pots is the new kingship of Absalom. The greater the self-renunciation with which David at that time looked on at the ripening revolt, disclaiming all action of his own, the stronger the confidence with which he expected the righteous interposition of God that did actually follow, but (as he here supposes possible) not until the meat in the pot was almost done through; yet, on the other side, so quickly, that the pots had scarcely felt the crackling heat which should fully cook the meat.

Vers. 11, 12. Finally, we have a view of the results of the judicial interposition of God. The expression made use of to describe the satisfaction which this gives to the righteous is thoroughly Old Testament and warlike in its tone (cf. lxviii. 24). David is in fact king, and perhaps no king ever remained so long quiet in the face of the most barefaced rebellion, and checked the shedding of blood, as David did at that time. If, however, blood must nevertheless flow in streams, he knows full well that it is the blood of the partisans of his deluded son; so that the men who were led the further astray in their judgment concerning him, the more inactive he remained, will at last be compelled to confess that it does really repay one to be just, and that there is really one higher than the high ones (Eccles. v. 7 [8]), a deity (אֱלֹהִים) above the gods (אֱלִים) who, though not forthwith, will nevertheless assuredly execute judgment in the earth. אַךְ here, as in Job xviii. 21, Isa. xlv. 14, retains its originally affirmative signification, which it has in common with אָכֵן. אֱלֹהִים is construed with the plural (Ges. § 112, rem. 3), as is frequently the case, *e.g.* 2 Sam. vii. 23 (where, however, the chronicler, in 1 Chron. xvii. 21, has altered the older text). This is not because the heathen are speaking (Baur), but in order to set the infinite majesty and omnipotence of the heavenly Judge in contrast with these puffed-up "gods."

PSALM LIX.

PRAYER OF AN INNOCENT MAN WHOM MEN ARE TRYING TO TAKE.

2 DELIVER me from mine enemies, O my God,
From those who rise up against me bear me away!
3 Deliver me from the workers of iniquity,
And from men of blood save me!
4 For, lo, they lie in wait for my soul,
The shameless gather themselves together against me—
Not on account of transgression on my part and on account of sin, Jahve!
5 Without sin they run and make themselves ready;
Awake to meet me, and examine!
6 And do Thou, Jahve Elohim of hosts, God of Israel,
Stir Thyself to visit all the heathen,
Spare not all those who are atrociously faithless. (*Sela.*)

7 They come again at evening, they howl like dogs,
And go the rounds in the city.
8 Lo they foam at their mouth;
Swords are in their lips,
For "who doth hear it?!"
9 And Thou, Jahvè, laughest at them,
Thou mockest at all the heathen.
10 *My strength, upon Thee will I wait,*
For Elohim is my fortress.

11 My God will come to meet me with His mercy,
Elohim will cause me to rejoice over those who lie in wait for me.
12 Slay them not, lest my people forget it,
Cause them to go astray by Thy power and cast them down;
Thou art our shield, O Lord!
13 The sin of their mouth is the word of their lips,
Therefore let them be ensnared in their pride,
And on account of the curse and the deceit which they utter.

14 Destroy in wrath, destroy, that they may be no more,
And that they may know that Elohim is Ruler in Jacob
Unto the ends of the earth! (*Sela.*)

15 They come again at evening, they howl like dogs,
And go the rounds in the city.
16 They wander to and fro in order to eat;
If they are not satisfied, they stay over night—
17 But as for me, I shall sing of Thy strength,
And exult, in the morning, over Thy mercy;
That Thou hast been a fortress to me,
And a refuge in the day when I was afraid.
18 *My strength, to Thee will I harp,*
For Elohim is my fortress, my merciful God.

This *Michtam*, after the melody *Al-tashcheth*, coinciding with lvii. 5 and lviii. 7 in the figure used in ver. 8, is the earliest among the Davidic Psalms which are dated from the time of Saul's persecution. *When Saul sent and they* (those who were sent by him) *watched the house in order to slay him* (David); it therefore belongs to the time spoken of in 1 Sam. xix. 11 sqq. This inscription is no more intended to imply that the Psalm was composed on that night before the flight, which was rendered possible by the artifice of Michal, than the inscription of Ps. li. is meant to imply that the origin of the Psalm was coincident with the arrival of Nathan. The ל of such inscriptions only sets forth in a general way the historical groundwork of the song. If we consider the contents of the Psalm from this point of view, we shall obtain a tolerably distinct picture of the situation. We must imagine that Saul, even before he issued that command to watch David's house the night through and to slay him in the morning, *i.e.* to assassinate him behind Michal's back (1 Sam. xix. 11), sought to get rid of him in some more secret way; that the venal men of his court, themselves not less ill-disposed towards David, had offered him their hand for the deed; and that in consequence of this, great activity, which was probably seen through by him whose life was threatened, was observable in Gibea, and that more especially every evening, when the bandits strolled through the city in order to meet with the dreaded rival and give him his death-

blow. The Psalms and the Prophets are often the medium through which we gain a deeper insight into events which are only sketched in the historical books after their most prominent outward features.

In consideration of the fact that the description of the nightly proceedings of the enemies is repeated after the manner of a refrain, and that the poet in ver. 17 contrasts his believingly joyous prospects for the coming morning with the ineffectual ardour with which they pass the night patrolling the streets, Psalm lix. seems to be an evening song belonging to those perilous days spent in Gibea.

Vers. 2–10. First part. As far as ver. 4 we recognise strains familiar in the Psalms. The enemies are called מִתְקוֹמְמַי as in Job xxvii. 7, cf. Ps. xvii. 7; עָוֶל as shameless, עֲוֵי בָגְדִים or עֲוֵי נָפֶשׁ; as in Isa. lvi. 11, on account of their bold shameless greediness, dogs. On לֹא in a subordinate clause, *vid.* Ewald, § 286, *g*: without there being transgression or sin on my side, which might have caused it. The suffix (transgression on my part) is similar to xviii. 24. בְּלִי־עָוֹן (cf. Job xxxiv. 6) is a similar adverbial collateral definition: without there existing any sin, which ought to be punished. The energetic future *jeruzûn* depicts those who servilely give effect to the king's evil caprice; they run hither and thither as if attacking and put themselves in position. הִכּוֹנָן = הִתְכּוֹנָן, like the *Hithpa.* הִכָּפֵהּ, Prov. xxvi. 26, the *Hothpa.* הָכַּבַּם, Lev. xiii. 55 sq., and the *Nithpa.* נִכַּפֵּר, Deut. xxi. 8. Surrounded by such a band of assassins, David is like one besieged, who sighs for succour; and he calls upon Jahvè, who seems to be sleeping and inclined to abandon him, with that bold עוּרָה לִקְרָאתִי וּרְאֵה, to awake to meet him, *i.e.* to join him with His help like a relieving army, and to convince Himself from personal observation of the extreme danger in which His charge finds himself. The continuation was obliged to be expressed by וְאַתָּה, because a special appeal to God interposes between עוּרָה and הָקִיצָה. In the emphatic "Thou," however, after it has been once expressed, is implied the conditional character of the deliverance by the absolute One. And each of the divine names made use of in this lengthy invocation, which corresponds to the deep anxiety of the poet, is a challenge, so to speak, to the ability and will-

ingness, the power and promise of God. The juxtaposition *Jahve Elohim Tsebaoth* (occurring, besides this instance, in lxxx. 5, 20, lxxxiv. 9), which is peculiar to the Elohimic Psalms, is to be explained by the consideration that *Elohim* had become a proper name like *Jahve*, and that the designation *Jahve Tsebaoth*, by the insertion of *Elohim* in accordance with the style of the Elohimic Psalms, is made still more imposing and solemn; and now צבאות is a genitive dependent not merely upon יהוה but upon יהוה אלהים (similar to lvi. 1*a*, Isa. xxvii. 1*b*; *Symbolæ*, p. 15). אֱלֹהֵי יִשְׂרָאֵל is in apposition to this threefold name of God. The poet evidently reckons himself as belonging to an Israel from which he excludes his enemies, viz. the true Israel which is in reality the people of God. Among the heathen, against whom the poet invokes God's interposition, are included the heathen-minded in Israel; this at least is the view which brings about this extension of the prayer. Also in connection with the words כָּל־בּוֹגְדֵי אָוֶן the poet, in fact, has chiefly before his mind those who are immediately round about him and thus disposed. It is those who act treacherously from extreme moral nothingness and worthlessness (אָוֶן *genit. epexeg.*). The music, as *Sela* directs, here becomes more boisterous; it gives intensity to the strong cry for the judgment of God; and the first unfolding of thought of this *Michtam* is here brought to a close.

The second begins by again taking up the description of the movements of the enemy which was begun in vers. 4, 5. We see at a glance how here ver. 7 coincides with ver. 5, and ver. 8 with ver. 4, and ver. 9 with ver. 6. Hence the imprecatory rendering of the futures of ver. 7 is not for a moment to be entertained. By day the emissaries of Saul do not venture to carry out their plot, and David naturally does not run into their hands. They therefore come back in the evening, and that evening after evening (cf. Job xxiv. 14); they snarl or howl like dogs (הָמָה, used elsewhere of the growling of the bear and the cooing of the dove; it is distinct from נבח, نبح, to bark, and כלב, to yelp), because they do not want to betray themselves by loud barking, and still cannot altogether conceal their vexation and rage; and they go their rounds in the city (like סוֹבֵב בָּעִיר, Cant. iii. 2, cf. *supra* lv. 11), in order

to cut off their victim from flight, and perhaps, what would be very welcome to them, to run against him in the darkness. The further description in ver. 8 follows them on this patrol. What they belch out or foam out is to be inferred from the fact that swords are in their lips, which they, as it were, draw so soon as they merely move their lips. Their mouth overflows with murderous thoughts and with slanders concerning David, by which they justify their murderous greed to themselves as if there were no one, viz. no God, who heard it. But Jahve, from whom nothing, as with men, can be kept secret, laughs at them, just as He makes a mockery of all heathen, to whom this murderous band, which fears the light and is unworthy of the Israelitish name, is compared. This is the primary passage to xxxvii. 13, ii. 4; for Ps. lix. is perhaps the oldest of the Davidic Psalms that have come down to us, and therefore also the earliest monument of Israelitish poetry in which the divine name *Jahve Tsebaoth* occurs; and the chronicler, knowing that it was the time of Samuel and David that brought it into use, uses this name only in the life of David. Just as this strophe opened in ver. 7 with a distich that recurs in ver. 15, so it also closes now in ver. 10 with a distich that recurs below in ver. 18, and that is to be amended according to the text of that passage. For all attempts to understand עֻזּוֹ as being genuine prove its inaccuracy. With the old versions it has to be read עָזִּי; but as for the refrain אֶשְׁמְרָה must be retained in accordance with the usual variation found in such refrains: my strength, Thee will I regard (1 Sam. xxvi. 15; observe, 2 Sam. xi. 16), or upon Thee will I wait (cf. לְךָ, cxxx. 6); *i.e.* in the consciousness of my own feebleness, tranquil and resigned, I will look for Thine interposition on my behalf.

Vers. 11–18. In this second half of the Psalm the cry of fear is hushed. Hope reigns, and anger burns more fiercely. The *Kerî* says that ver. 11*a* is to be read: אֱלֹהֵי חַסְדִּי יְקַדְּמֵנִי, my gracious God will anticipate me,—but with what? This question altogether disappears if we retain the *Chethîb* and point אֱלֹהֵי חַסְדּוֹ: my God will anticipate me with His mercy (cf. xxi. 4), *i.e.* will meet me bringing His mercy without any effort of mine. Even the old translators have felt that חסדו must belong to the verb as a second object. The LXX. is perfectly correct in its rendering, ὁ Θεός μου τὸ ἔλεος αὐτοῦ προφθάσει

με. The *Kerî* has come into existence in looking to ver. 18, according to which it seems as though אֱלֹהֵי חַסְדִּי ought to be added to the refrain, ver. 10 (cf. a similar instance in xlii. 6, 7). But ver. 11*a* would be stunted by doing this, and it accords with Biblical poetic usage that the refrain in ver. 18 should be climactic in comparison with ver. 10 (just as it also does not altogether harmonize in its first half); so that Olshausen's proposal to close ver. 10 with אלהי חסדי and to begin ver. 11 with חסדו (cf. lxxix. 8) is only just to be put on record. The prayer "slay them not" does not contradict the prayer that follows for their destruction. The poet wishes that those who lie in wait for him, before they are totally swept away, may remain for a season before the eyes of his people as an example of punishment. In accordance with this, הֲנִיעֵמוֹ, by a comparison of the *Hiph.* in Num. xxxii. 13, and of the *Kal* in ver. 16, cix. 10, is to be rendered: cause them to wander about (Targum, cf. *Genesis Rabba*, ch. xxxviii. *init.*, טַלְטְלֵמוֹ); and in connection with בְּחֵילְךָ one is involuntarily reminded of x. 10, 14, and is tempted to read בְּחַלְּךָ or בְּחַלָּךְ: cause them to wander about in adversity or wretchedness, = عمر حالك, *vita caligi-nosa h. e. misera*), and more especially since בחילך occurs nowhere else instead of בְּזָרְעֶךָ or בִּימִינֶךָ. But the *Jod* in בחילך is unfavourable to this supposition; and since the martial apostrophe of God by "our shield" follows, the choice of the word is explained by the consideration that the poet conceives of the power of God as an army (Joel ii. 25), and perhaps thinks directly of the heavenly host (Joel iv. [iii.] 11), over which the Lord of Hosts holds command (Hitzig). By means of this He is first of all to cause them to go astray (נָע וָנָד, Gen. iv. 12), then utterly to cast them down (lvi. 8). The Lord (אֲדֹנָי) is to do this, as truly as He is Israel's shield against all the heathen and all pseudo-Israelites who have become as heathen. The first member of ver. 13 is undoubtedly meant descriptively: "the sin of their mouth (the sin of the tongue) is the word of their lips" (with the dull-toned suffix *mo*, in the use of which Ps. lix. associates itself with the Psalms of the time of Saul, lvi., xi., xvii., xxii., xxxv., lxiv.). The combination וְיִלָּכְדוּ בְגַאֲוָתָם, however, more readily suggests parallel passages like Prov. xi. 6 than Prov. vi. 2; and moreover the מִן of the ex-

pression וּמִכַּחַשׁ וְמֵאָלָה, which is without example in connection with סִפֵּר, and, taken as expressing the motive (Hupfeld), ought to be joined with some designations of the disposition of mind, is best explained as an appended statement of the reason for which they are to be ensnared, so that consequently יְסֻפָּרוּ (cf. lxix. 27, lxiv. 6) is an attributive clause; nor is this contrary to the accentuation, if one admits the *Munach* to be a transformation of *Mugrash*. It is therefore to be rendered: "let them, then, be taken in their pride, and on account of the curse and deceit which they wilfully utter." If, by virtue of the righteousness of the Ruler of the world, their sin has thus become their fall, then, after they have been as it were a warning example to Israel, God is utterly to remove them out of the way, in order that they (it is unnecessary to suppose any change of subject), while perishing, may perceive that Elohim is Ruler in Jacob (בְּ, used elsewhere of the object, *e.g.* Mic. v. 1, is here used of the place of dominion), and as in Jacob, so from thence unto the ends of the earth (לְ like עַל, xlviii. 11) wields the sceptre. Just like the first group of the first part, this first group of the second part also closes with *Sela*.

The second group opens like the second group in the first part, but with this exception, that here we read וְיָשֻׁבוּ, which loosely connects it with what precedes, whereas there it is יָשׁוּבוּ. The poet's gaze is again turned towards his present straitened condition, and again the pack of dogs by which Saul is hunting him present themselves to his mind. הֵמָּה points towards an antithesis that follows, and which finds its expression in וְאֲנִי. וְיָלִינוּ and לַבֹּקֶר stand in direct contrast to one another, and in addition to this לָעֶרֶב has preceded. The reading of the LXX. (Vulgate, Luther, [and authorized version]), *καὶ γογγύσουσιν* = וְיָלִינוּ or וְיָלֻנוּ, is thereby proved to be erroneous. But if וְיָלִינוּ is the correct reading, then it follows that we have to take ver. 16 not as foretelling what will take place, but as describing that which is present; so that consequently the *fut. consec.* (as is frequently the case apart from any historical connection) is only a consecutive continuation of יְנִיעוּן (for which the *Kerî* has יְנִיעֻן; the form that was required in ver. 12, but is inadmissible here): they wander up and down (נוּעַ as in cix. 10, cf. נוּד, Job xv. 23) to eat (that is to say, seeking after food); and if they are not satisfied, they pass the night, *i.e.* remain, eager for food

and expecting it, over night on the spot. This interpretation is the most natural, the simplest, and the one that harmonizes best not only with the text before us (the punctuation יִשְׂבְּעוּ, not יִשְׂבְּעוּ, gives the member of the clause the impress of being a protasis), but also with the situation. The poet describes the activity of his enemies, and that by completing or re-touching the picture of their comparison to dogs: he himself is the food or prey for which they are so eager, and which they would not willingly allow to escape them, and which they nevertheless cannot get within their grasp. Their morbid desire remains unsatisfied: he, however, in the morning, is able to sing of the power of God, which protects him, and exultantly to praise God's loving-kindness, which satiates and satisfies him (xc. 14); for in the day of fear, which to him is now past, God was his inaccessible stronghold, his unapproachable asylum. To this God, then, even further the play of his harp shall be directed (אֲזַמְּרָה), just as was his waiting or hoping (אֶשְׁמְרָה, ver. 10).

PSALM LX.

DRILL PSALM AFTER A LOST BATTLE.

3 ELOHIM, Thou hast cast us off, Thou hast scattered us,
Thou hast been angry, restore us again!
4 Thou hast made the land to tremble, Thou hast torn it asunder,
Heal its breaches, for it tottereth!!
5 Thou hast made Thy people experience a hard thing,
Thou hast given us wine to drink to intoxication.
6 Thou hast given those who fear Thee a banner
To lift themselves up on account of the truth. (*Sela.*)
7 In order that Thy beloved may be delivered,
Save now with Thy right hand and answer me!!!

8 Elohim hath promised in His holiness:
I shall rejoice, I shall portion out Shechem,
And measure out the valley of Succoth.

9 Mine is Gilead and mine Manasseh,
And Ephraim is the helm of my head,
Judah is my sceptre,
10 Moab is my wash-pot,
Upon Edom I cast my shoe.
Cry out concerning me, O Philistia!

11 Who will conduct me to the fortified city?
Who will bring me to Edom?!
12 Hast not Thou, Elohim, cast us off,
And goest not forth, Elohim, with our armies?—
13 Grant us deliverance from the oppressor;
Yea, vain is the help of man.
14 In Elohim shall we obtain the victory,
And He will tread down our oppressors.

This last of the Elohimic *Michtammîm* of David is dated from the time of the Syro-Ammonitish war: *When he* (David) *waged war* (*Hiph.* of נָצָה, to pull, to seize by the hair) *with* (אֶת like עַל in Num. xxvi. 9; according to Ben-Asher, with *Segol* instead of *Makkeph* here, as in xlvii. 5, Prov. iii. 12, three passages which are noted by the Masora) *Aram of the two rivers* (the people of the land of the twin streams, *Μεσοποταμία*) *and with Aram Zobah* (probably between the Euphrates and Orontes north-east of Damascus), *and Joab returned* (וַיָּשָׁב, transition from the infinitive to the finite verb, Ges. § 132, rem. 2) *and smote Edom in the Valley of Salt* (the Edomitish *Ghor*, *i.e.* the salt plain, some ten miles wide, at the southern extremity of the Dead Sea) *with twelve thousand men*. This historical inscription comes from an historical work which gave the Psalm in this connection. It is not taken out of any of the histories that have been preserved to us. For both in 2 Sam. viii. 13 and in 1 Chron. xviii. 12 we find the number eighteen thousand instead of twelve. In the former passage, in which עָשָׂה שֵׁם is substantially equivalent to the Roman *triumphum agere*, we have to read אֶת־אֱדֹם after the inscription of our Psalm instead of אֶת־אָרָם. It is, however, still more probable that the words וַיַּךְ אֶת־אֱדֹם (LXX. *ἐπάταξε τὴν Ἰδουμαίαν*) have accidentally fallen out. The fact that here in the Psalm the victory over the Edomites is ascribed to Joab, in the Chronicles to Abshai

(Abishai), and in 2 Sam. ch. viii. to David, is a difference which may easily be reconciled by the consideration that the army of David was under the supreme command of Joab, and this battle in the Valley of Salt was fought against the Edomites by Joab indirectly through his brother (cf. 2 Sam. x. 10).

The inscription carries us into the time of the greatest, longest, and most glorious of David's wars, that with the Ammonites, which, so far as these were concerned, ended in the second year in the conquest of Rabbah (*vid.* Ps. xxi.), and with their Aramæan allies, among whom Hadadezer, the ruler of the powerful kingdom of Zobah, was defeated in the first year at Chêlam on the other side the Jordan. Then when, in the second year, he endeavoured to fortify himself anew in the districts on the banks of the Euphrates, he was completely subjugated together with the Syrians who had come to his assistance. Thus are the accounts of Aramæan wars related in 2 Sam. ch. viii. and x.–xii. to be combined. Whilst, now, the arms of David were making such triumphant progress in the north, the Edomites in the south had invaded the land which was denuded of troops, and here a new war, which jeopardized all the results that had been gained in the north, awaited the victorious army. Ps. lx. refers more especially to this Edomitish war. Hengstenberg is wrong when he infers from the inscription that it was composed after the victory in the Valley of Salt and before the conquest of Idumæa. The inscription only in a general way gives to the Psalm its historical setting. It was composed before the victory in the Valley of Salt, and presupposes the Israelitish south had been at that time grievously laid waste by the Edomites, against whom they were unable to oppose an adequate force. We may also infer from other indications how the occupation of the neighbouring and brother-country by the Edomites called for vengeance against them; *vid.* on Ps. xliv. That Korahitic Psalm may have been composed after the Davidic Psalm, and is designedly, by ver. 10, brought into relationship with it. In the cento Ps. cviii. vers. 7–14 correspond to lx. 7–14.

The *Michtam* character of the Psalm manifests itself both in the fact that a divine oracle is unfolded in it, and also in the fact that the language of complaint, "Elohim, Thou hast cast

us off" (cf. xliv. 10), is repeated as its favourite utterance. Concerning עַל־שׁוֹשַׁן עֵדוּת, *after* "*A Lily is the testimony*" (or "*The Lily of the testimony*"), *vid.* on xlv. 1. The addition of לְלַמֵּד בְּנֵי־יְהוּדָה קָשֶׁת, 2 Sam. i. 18: the song is thereby appointed to be sung in connection with the practice of the bow. The elegy on Saul and Jonathan was suited to this by reason of the praise which is therein given to the bow of Jonathan, the favourite weapon of that brave warrior, and by the indirect remembrance of the skilful Philistine archers, who brought a disgrace upon the name of Israel in the battle on Gilboa, that needed as speedily as possible to be wiped out. Ps. lx., this most martial of all the Psalms, is also a song at the practice of arms, which was designed to inflame and to hallow the patriotic martial ardour of the young men when they were being exercised.

Hengstenberg and others, who reckon according to the Masoretic verses, divide the Psalm into three strophes of four Masoretic verses each. The fact that the use made of Ps. lx. in Ps. cviii. begins with ver. 7, למען יחלצון, lends some colour to this division, which is also strengthened by the *Sela*. Nevertheless vers. 6 and 7 belong inseparably together.

Vers. 3–7. This first strophe contains complaint and prayer; and establishes the prayer by the greatness of the need and Israel's relationship to God. The sense in which פָּרַצְתָּנוּ is intended becomes clear from 2 Sam. v. 20, where David uses this word of the defeat of the Philistines, and explains it figuratively. The word signifies to break through what has hitherto been a compact mass, to burst, blast, scatter, disperse. The prayer is first of all timidly uttered in תְּשׁוֹבֵב לָנוּ in the form of a wish; then in רְפָה (ver. 4*b*) and הוֹשִׁיעָה (ver. 7*b*) it waxes more and more eloquent. שׁוֹבֵב לְ here signifies to grant restoration (like הֵנִיחַ לְ, to give rest; xxiii. 3, Isa. lviii. 12). The word also signifies to make a turn, to turn one's self away, in which sense, however, it cannot be construed with לְ. On פִּצַמְתָּה Dunash has already compared נצם, *rumpere, scindere*, and Mose ha-Darshan the Targumic פְּצַם = קְרַע, Jer. xxii. 14. The deep wounds which the Edomites had inflicted upon the country, are after all a wrathful visitation of God Himself—

reeling or intoxicating wine, or as יַיִן תַּרְעֵלָה (not יַיִן), properly conceived of, is: wine which is sheer intoxication (an apposition instead of the genitive attraction, *vid.* on Isa. xxx. 20), is reached out by Him to His people. The figure of the intoxicating cup has passed over from the Psalms of David and of Asaph to the prophets (*e.g.* Isa. li. 17, 21). A kindred thought is expressed in the proverb: *Quem Deus perdere vult, eum dementat.* All the preterites as far as הִשְׁקִיתָנוּ (ver. 5*b*) glance back plaintively at that which has been suffered. But ver. 6 cannot be thus intended; for to explain with Ewald and Hitzig, following the LXX., "Thou hast set up a banner for those who reverence Thee, not for victory, but for flight," is inadmissible, notwithstanding the fact that נוּס מִפְּנֵי קֶשֶׁת is a customary phrase and the inscribed לְלַמֵּד is favourable to the mention of the bow. For (1) The words, beginning with נָתַתָּ, do not sound like an utterance of something worthy of complaint,—in this case it ought at least to have been expressed by אַךְ לְהִתְנוֹסֵס (only for flight, not for victory); (2) it is more than improbable that the bow, instead of being called קֶשֶׁת (feminine of the Arabic masculine *kaus*), is here, according to an incorrect Aramaic form of writing, called קִשְׁט, whereas this word in its primary form קִשְׁט (Prov. xxii. 21) corresponds to the Aramaic קוּשְׁטָא not in the signification "a bow," but (as it is also intended in the Targum of our passage) in the signification "truth" (Arabic *kist* of strict unswerving justice, root קש, to be hard, strong, firm; just as, *vice versâ*, the word *sidk*, coming from a synonymous root, is equivalent to "truth"). We therefore take the perfect predication, like ver. 4*a*, as the foundation of the prayer which follows: Thou hast given those who fear Thee a banner to muster themselves (*sich aufpanieren*), *i.e.* to raise themselves as around a standard or like a standard, on account of the truth —help then, in order that Thy beloved ones may be delivered, with Thy right hand, and answer me. This rendering, in accordance with which ver. 6 expresses the good cause of Israel in opposition to its enemies, is also favoured by the heightened effect of the music, which comes in here, as *Sela* prescribes. The reflexive התנוסס here therefore signifies not, as *Hithpal.* of נוּס, "to betake one's self to flight," but "to raise one's self"—a signification on behalf of which we cannot appeal to Zech. ix. 16, where מִתְנוֹסְסוֹת is apparently equivalent to מִתְנוֹצְצוֹת,

"sparkling," but which here results from the juxtaposition with נֵס (cf. נָסָה, iv. 7), inasmuch as נֵס itself, like نَصّ, is so called from נָסַס, نَصّ, to set up, raise, whether it be that the *Hithpo.* falls back upon the *Kal* of the verb or that it is intended as a denominative (to raise one's self as a banner, *sich aufpanieren*).* It is undeniable that not merely in later (*e.g.* Neh. v. 15), but also even in older Hebrew, מִפְּנֵי denotes the reason and motive (*e.g.* Deut. xxviii. 20). Moreover Ps. xliv. is like a commentary on this מִפְּנֵי קֶשֶׁט, in which the consciousness of the people of the covenant revelation briefly and comprehensively expresses itself concerning their vocation in the world. Israel looks upon its battle against the heathen, as now against Edom, as a rising for the truth in accordance with its mission. By reason of the fact and of the consciousness which are expressed in ver. 6, arises the prayer in ver. 7, that Jahve would interpose to help and to rescue His own people from the power of the enemy. יְמִינְךָ is instrumental (*vid.* on iii. 5). It is to be read עֲנֵנִי according to the *Kerî*, as in cviii. 7, instead of עֲנֵנוּ; so that here the king of Israel is speaking, who, as he prays, stands in the place of his people.

Vers. 8–10. A divine utterance, promising him victory, which he has heard, is expanded in this second strophe. By reason of this he knows himself to be in the free and inalienable possession of the land, and in opposition to the neighbouring nations, Moab, Edom, and Philistia, to be the victorious lord to whom they must bow. The grand word of promise in 2 Sam. vii. 9 sq. is certainly sufficient in itself to make this feeling of certainty intelligible, and perhaps vers. 8–10 are only

* [This expression well illustrates the power of the German language in coining words, so that the language critically dealt with may be exactly reproduced to the German mind. The meaning will at once be clear when we inform our readers that *Panier* is a banner or standard; the reflexive denominative, therefore, in imitation of the Hebrew, *sich aufpanieren* signifies to "up-standard one's self," to raise one's self up after the manner of a standard, which being "done into English" may mean to rally (as around a standard). We have done our best above faithfully to convey the meaning of the German text, and we leave our readers to infer from this illustration the difficulties with which translators have not unfrequently to contend.—Tr.]

a pictorial reproduction of that utterance; but it is also possible that at the time when Edom threatened the abandoned bordering kingdom, David received an oracle from the high priest by means of the Urim and Thummim, which assured him of the undiminished and continued possession of the Holy Land and the sovereignty over the bordering nations. That which God speaks "in His holiness" is a declaration or a promise for the sure fulfilment and inviolability of which He pledges His holiness; it is therefore equal to an oath "by His holiness" (lxxxix. 36, Amos iv. 2). The oracle does not follow in a direct form, for it is not God who speaks (as Olshausen thinks), to whom the expression אֶעְלֹזָה is unbecoming, nor is it the people (as De Wette and Hengstenberg), but the king, since what follows refers not only to the districts named, but also to their inhabitants. כִּי might have stood before אעלזה, but without it the mode of expression more nearly resembles the Latin *me exultaturum esse* (cf. xlix. 12). Shechem in the centre of the region on this side the Jordan, and the valley of Succoth in the heart of the region on the other side, form the beginning; for there is not only a ساكوت (the name both of the eminence and of the district) on the west side of the Jordan south of Beisân (Scythopolis), but there must also have been another on the other side of the Jordan (Gen. xxxiii. 17 sq., Judg. viii. 4 sq.) which has not as yet been successfully traced. It lay in the vicinity of Jabbok (*ez-Zerka*), about in the same latitude with Shechem (Sichem), south-east of Scythopolis, where Estori ha-Parchi contends that he had found traces of it not far from the left bank of the Jordan. Josh. xiii. 27 gives some information concerning the עֵמֶק (valley) of Succoth. The town and the valley belonged to the tribe of Gad. Gilead, side by side with Manasseh, ver. 9*a*, comprehends the districts belonging to the tribes of Gad and Reuben. As far as ver. 9*c*, therefore, free dominion in the cis- and trans-Jordanic country is promised to David. The proudest predicates are justly given to Ephraim and Judah, the two chief tribes; the former, the most numerous and powerful, is David's helmet (the protection of his head), and Judah his staff of command (מְחֹקֵק, the command-giving = staff of command, as in Gen. xlix. 10, Num. xxi. 18); for Judah, by virtue of the ancient promise, is the royal tribe of the people

who are called to the dominion of the world. This designation of Judah as the king's staff or sceptre and the marshal's baton shows that it is the king who is speaking, and not the people. To him, the king, who has the promise, are Moab, Edom, and Philistia subject, and will continue so. Moab the boastful serves him as a wash-basin;* Edom the crafty and malicious is forcibly taken possession of by him and obliged to submit; and Philistia the warlike is obliged to cry aloud concerning him, the irresistible ruler. סִיר רַחַץ is a wash-pot or basin in distinction from a seething-pot, which is also called סִיר. The throwing of a shoe over a territory is a sign of taking forcible possession, just as the taking off of the shoe (חֲלִיצָה) is a sign of the renunciation of one's claim or right: the shoe is in both instances the symbol of legal possession.† The rendering of the last line, with Hitzig and Hengstenberg: "exult concerning me, O Philistia," *i.e.* hail me, though compelled to do so, as king, is forbidden by the עָלַי, instead of which we must have looked for לִי. The verb רוּעַ certainly has the general signification "to break out into a loud cry," and like the *Hiph.* (*e.g.*

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* A royal attendant, the *tasht-dâr*, cup- or wash-basin-bearer, carried the wash-basin for the Persian king both when in battle and on a journey (*vid.* Spiegel, *Avesta* ii. LXIX.). Moab, says the Psalmist, not merely waits upon him with the wash-basin, but himself serves as such to him.

† The sandal or the shoe, I. as an *object* of وطأ, of treading down, oppressing, signifies metaphorically, (1) a man that is weak and incapable of defending himself against oppression, since one says, *ma kuntu na'lan*, I am no shoe, *i.e.* no man that one can tread under his feet; (2) a wife (*quæ subjicitur*), since one says, *g'alaa' na'lahu*, he has taken off his shoe, *i.e.* cast off his wife (cf. Lane under حذاء, which even signifies a shoe and a wife). II. As an *instrument* of وطأ, tropically of the act of oppressing and of reducing to submission, the نعل serves as a symbol of subjugation to the dominion of another. Rosenmüller (*Das alte und neue Morgenland*, No. 483) shows that the Abyssinian kings, at least, cast a shoe upon anything as a sign of taking forcible possession. Even supposing this usage is based upon the above passage of the Psalms, it proves, however, that a people thinking and speaking after the Oriental type associated this meaning with the casting of a shoe upon anything.—FLEISCHER. Cf. Wetzstein's Excursus at the end of this volume.

Isa. xv. 4) the *Hithpal.* can also be used of a loud outcry at violence.

Vers. 11–14. The third strophe reverts to prayer; but the prayer now breathes more freely with a self-conscious courage for the strife. The fortified city (עִיר מָצוֹר) is not Rabbath Ammon; but, as becomes evident from the parallel member of the verse and 2 Kings xiv. 7, the Idumæan chief city of Sela' (סֶלַע) or Petra (*vid.* Knobel on Gen. xxxvi. 42, cf. Ps. xxxi. 22, 2 Chron. viii. 5, xi. 5 together with xiv. 5). The wish: who will conduct me = Oh that one would conduct me (Ges. § 136, 1)! expresses a martial desire, joyful at the prospect of victory; concerning מִי נָחַנִי, *quis perduxerit me*, *vid.* on xi. 3. What follows is not now to be rendered: Not Thou (who but Thou), Elohim, who . . . (Hitzig)—for in order to have been understood thus and not as in ver. 3, xliv. 10, the poet could not have omitted אֲשֶׁר—on the contrary, the interrogatory הֲלֹא is the foundation on which the supplicatory הָבָה is raised. The king of Israel is hard pressed in the battle, but he knows that victory comes from above, from the God who has hitherto in anger refused it to His people, inasmuch as He has given power to Edom to break through the defensive forces of Israel (*vid.* xliv. 10). עֶזְרַת (not עֶזְרַת = עֶזְרָה) is, as in cviii. 13, equivalent to עֶזְרָתָה The view that it is equal to עֶזְרָתִי, the suffix being cast away, is not confirmed in this instance, *vid.* on xvi. 6, cf. iii. 3. How vain is human succour, has been seen only very recently in the case of the kings of Zobah and Ammon, who have succumbed in spite of their confederates. Israel prays for its victorious power from above, and also obtains it thence, as is most confidently expressed in ver. 14. עָשָׂה חַיִל, to do valiantly, to show valour, is equivalent to: to be victorious, as in cxviii. 16. In God does Israel conquer, and God, who is in Israel, will by means of Israel tread down Edom in accordance with its deserts.

PSALM LXI.

PRAYER AND THANKSGIVING OF AN EXPELLED KING ON HIS WAY BACK TO THE THRONE.

2 OH hear, Elohim, my plaintive cry,
Oh hearken to my prayer!
3 From the end of the earth I cry to Thee when my heart languisheth,
Up a rock too high for me do Thou lead me;
4 For Thou hast become a refuge for me,
A strong tower, hiding me from the enemy.
5 I shall dwell in Thy tabernacle for æons,
I shall find refuge in the protection of Thy wings. (*Sela.*)

6 For Thou, Elohim, hast hearkened to my vows,
Thou hast given back the heritage of those who fear Thy name.
7 Days to the days of the king do Thou add,
Let his years be as a generation and a generation.
8 Let him remain for ever in the presence of Elohim—
Mercy and truth do Thou appoint to preserve him—
9 So will I harp unto Thy name for it for ever,
That I may pay my vows day by day.

The Davidic *Michtammîm* are now ended, and there follows a short Davidic song עַל־נְגִינַת. Does this expression mean "with the accompaniment of stringed instruments?" Not strictly, for this is expressed by the inscription בִּנְגִינוֹת (iv. 1, cf. Isa. xxx. 29, 32). But the formula may signify "*upon the music of stringed instruments*," *i.e.* upon stringed instruments. And this is more probable than that נְגִינַת is the beginning of a standard song. The termination *ath* is not necessarily the construct state. It was the original feminine termination; and the prevailing one in Phœnician.

Some expositors, like Köster, Ewald, Hitzig, and Olshausen, feel themselves here also bound, by reason of the לדוד of the inscription, to seek a place for this Psalm as far down as the Babylonian Exile and the times of the Ptolemies and the

Seleucidæ. Hupfeld deals somewhat more kindly with the לדוד in this instance, and Böttcher (*De Inferis*, p. 204) refutes the hypotheses set up in its stead in order finally to decide in favour of the idea that the king of whom the Psalm speaks is Cyrus—which is only another worthless bubble. We abide by the proudly ignored לדוד, and have as our reward a much more simple interpretation of the Psalm, without being obliged with Ewald to touch it up by means of a verse of one's own invention interwoven between verses 5 and 6. It is a Psalm of the time of Absalom, composed in Mahanaim or elsewhere in Gilead, when the army of the king had smitten the rebels in the wood of Ephraim. It consists of two parts of eight lines.

Vers. 2–5. Hurled out of the land of the Lord in the more limited sense* into the country on the other side of the Jordan, David felt only as though he were banished to the extreme corner of the earth (not: of the land, cf. xlvi. 10, Deut. xxviii. 49, and frequently), far from the presence of God (Hengstenberg). It is the feeling of homelessness and of separation from the abode of God by reason of which the distance, in itself so insignificant (just as was the case with the exiles later on), became to him immeasurably great. For he still continually needed God's helpful intervention; the enveloping, the veiling, the faintness of his heart still continues (עָטַף, عطف, according to its radical signification: to bend and lay anything round so that it lies or draws over something else and covers it, here of a self-enveloping); a rock of difficulties still ever lies before him which is too high for his natural strength, for his human ability, therefore insurmountable. But he is of good courage: God will lead him up with a sure step, so that, removed from all danger, he will have rocky

* Just as in Num. xxxii. 29 sq. the country east of Jordan is excluded from the name "the land of Canaan" in the stricter sense, so by the Jewish mind it was regarded from the earliest time to a certain extent as a foreign country (חוצה לארץ), although inhabited by the two tribes and a half; so that not only is it said of Moses that he died in a foreign land, but even of Saul that he is buried in a foreign land (*Numeri Rabba*, ch. viii. and elsewhere).

ground under his feet. He is of good courage, for God has already proved Himself to be a place of refuge to him, to be a strong tower, defying all attack, which enclosed him, the persecuted one, so that the enemy can gain no advantage over him (cf. Prov. xviii. 10). He is already on the way towards his own country, and in fact his most dearly loved and proper home: he will or he has to (in accordance with the will of God) dwell (cf. the cohortative in Isa. xxxviii. 10, Jer. iv. 21) in God's tabernacle (*vid.* on xv. 1) throughout æons (an utterance which reminds one of the synchronous Ps. xxiii. ver. 6). With גּוּר is combined the idea of the divine protection (cf. Arabic *g'âr ollah*, the charge or protegé of God, and Beduinic *g'aur*, the protecting hearth; *g'awir*, according to its form = גָּר, one who flees for refuge to the hearth). A bold figure of this protection follows: he has to, or will trust, *i.e.* find refuge, beneath the protection of God's wings. During the time the tabernacle was still being moved from place to place we hear no such mention of dwelling in God's tabernacle or house. It was David who coined this expression for loving fellowship with the God of revelation, simultaneously with his preparation of a settled dwelling-place for the sacred Ark. In the Psalms that belong to the time of his persecution by Saul such an expression is not yet to be found; for in Ps. lii. 7, when it is desired that Doeg may have the opposite of an eternal dwelling-place, it is not the sacred tent that is meant. We see also from its second part that this Ps. lxi. does not belong to the time of Saul; for David does not speak here as one who has drawn very near to his kingly office (cf. xl. 8), but as one who is entering upon a new stage in it.

Vers. 6–9. The second part begins with a confirmation of the gracious purpose of God expressed in ver. 5. David believes that he shall experience what he gives expression to in ver. 5; for God has already practically shown him that neither his life nor his kingship shall come to an end yet; He has answered the prayers of His chosen one, that, blended with vows, resulted from the lowly, God-resigned spirit which finds expression in 2 Sam. xv. 25 sq., and He has given or delivered up to him the land which is his by inheritance, when threatened by the rebels as robbers,—the land to which those who fear the covenant God have a just claim. It is clear enough that the

receivers are "those who fear the name of Jahve;" the genitive relation describes the יְרֻשָּׁה as belonging to them in opposition to those who had usurped it. Or does יְרֻשָּׁה here perhaps mean the same as אֲרֻשַּׁת in xxi. 3? Certainly not. נָתַן יְרֻשָּׁה לְ is a customary phrase, the meaning of which, "to give anything to any one as his inheritance or as his own property," is to be retained (*e.g.* Deut. ii. 19). God has acknowledged David's cause; the land of Israel is again wrested from those to whom it does not belong; and now begins a new era in the reign of its rightful king. In view of this the king prays, in vers. 7, 8, that God would add another goodly portion to the duration of his life. The words sound like intercession, but the praying one is the same person as in vers. 2–5. The expression מַלְכָּא מְשִׁיחָא (the King Messiah) of the Targum shows to whom the church referred the word "king" after the extinction of the Davidic dynasty. The exalted tone of the wish expressed in ver. 7*b* (cf. Joel ii. 2) favours this without absolutely requiring it (cf. עוֹלָמִים, ver. 5, xxi. 5, and the royal salutation, 1 Kings i. 31, Dan. ii. 4, and frequently). There ought (as also *e.g.* in ix. 8) not to be any question whether יֵשֵׁב in ver. 8 signifies "to sit enthroned," or "to sit" = "to abide;" when the person spoken of is a king it means "to remain enthroned," for with him a being settled down and continuous enthronement are coincident. מַן in ver. 8*b* is *imperat. apoc.* for מַנֵּה (after the form הַם, נַם, צַו). The poet prays God to appoint mercy and truth as guardian angels to the king (xl. 12, Prov. xx. 28, where out of pause it is יִצְרוּ; cf. on the other hand lxxviii. 7, Prov. ii. 11, v. 2). Since the poet himself is the king for whom he prays, the transition to the first person in ver. 9 is perfectly natural. כֵּן signifies, as it always does, so or thus = in accordance therewith, corresponding to the fulfilment of these my petitions, thankfully responding to it. לְשַׁלְּמִי is the infinitive of the aim or purpose. Singing praise and accompanying it with music, he will make his whole life one continuous paying of vows.

PSALM LXII.

RESIGNATION TO GOD WHEN FOES CROWD IN UPON ONE.

2 VERILY resignation to Elohim is my soul,
From Him cometh my salvation.
3 Verily He is my rock and my salvation,
My fortress, I shall not be greatly moved.
4 How long will ye rush in upon a man,
How long will ye thrust him in all of you as a bowing wall,
a tottering fence?!—

5 Only from his exaltation have they determined to thrust him down,
Seeing they love lies, each one blesseth with his mouth,
And in their inward part they curse. (*Sela.*)

6 Verily to Elohim resign thyself, my soul;
For from Him cometh my hope.
7 Verily He is my rock and my salvation,
My fortress, I shall not be moved.
8 Upon Elohim dependeth my salvation and my glory;
The rock of my defence, and my refuge, have I in Elohim.

9 Trust in Him at all times, ye people!
Pour out your heart before Him,
Elohim is a refuge for us! (*Sela.*)

10 Only a breath are the children of men, the sons of nobles a lie;
Going swiftly upward in the balance, they are altogether like a breath.
11 Trust not in oppression, and through plunder become not vain,
Increase of wealth do not deign to regard!
12 One thing hath Elohim spoken,
These two have I heard:
That power is of Elohim,
13 And Thine, O Lord, is mercy—
For Thou recompensest every man according to his work.

Concerning this Psalm, which is placed next to the preceding Psalm by reason of several points of mutual relationship (cf. lxii. 8*b* with lxi. 4, 8; lxii. 9*b* with lxi. 4; lxii. 13*b* with lxi. 9), as being a product of the time of the persecution by Absalom, and also concerning עַל־יְדוּתוּן, we have spoken already in the introduction to Ps. xxxix., which forms with it a twin pair. The particle אַךְ occurs there four times, and in this Psalm even as many as six times. The strophic structure somewhat resembles that of Ps. xxxix., in that here we also have longer strophes which are interspersed by tristichs.

Vers. 2–5. The poet, although apparently irrecoverably lost, does not nevertheless despair, but opposes one thing to the tumultuous crowding in upon him of his many foes, viz. quiet calm submission,—not, however, a fatalistic resignation, but that which gives up everything to God, whose hand (*vid.* 2 Sam. xii. 7–13) can be distinctly recognised and felt in what is now happening to him. אַךְ (yea, only, nevertheless) is the language of faith, with which, in the face of all assault, established truths are confessed and confirmed; and with which, in the midst of all conflict, resolutions, that are made and are to be firmly kept, are deliberately and solemnly declared and affirmed. There is no necessity for regarding דּוֹמִיָּה (not דוֹמִיָּה), which is always a substantive (not only in xxii. 3, xxxix. 3, but also in this instance and in lxv. 2), and which is related to דּוּמָה, silence, xciv. 17, cxv. 17, just as עֲלִילִיָּה, Jer. xxxii. 19, is related to עֲלִילָה, as an *accus. absol.*: in silent submission (Hupfeld). Like תְּפִלָּה in cix. 4, it is a predicate: his soul is silent submission, *i.e.* altogether resigned to God without any purpose and action of its own. His salvation comes from God, yea, God Himself is his salvation, so that, while God is his God, he is even already in possession of salvation, and by virtue of it stands imperturbably firm. We see clearly from xxxvii. 24, what the poet means by רַבָּה. He will not greatly, very much, particularly totter, *i.e.* not so that it should come to his falling and remaining down. רַבָּה is an adverb like רַבַּת, cxxiii. 4, and הַרְבֵּה, Eccles. v. 19.

There is some difficulty about the ἅπαξ λεγομ. תְּהוֹתָתוּ (ver. 4*a*). Abulwalîd, whom Parchon, Kimchi, and most others follow, compares the Arabic هَتَّ الرَّجُل, the man brags; but

this هت (intensive form هتّهت) signifies only in a general way to speak fluently, smoothly and rapidly one word after another, which would give too poor an idea here. There is another هت (cogn. هتك, *proscindere*) which has a meaning that is even better suited to this passage, and one which is still retained in the spoken language of Syria at the present day: *hattani* is equivalent to "he compromised me" (= *hataka es-sitr ʿannî*, he has pulled my veil down), dishonoured me before the world by speaking evil concerning me; whence in Damascus *el-hettât* is the appellation for a man who without any consideration insults a person before others, whether he be present or absent at the time. But this هت only occurs in *Kal* and with an accusative of the object. The words עד־אנה תהוותתו על־איש find their most satisfactory explanation in the هوت in common use in Damascus at the present day, which is not used in *Kal*, but only in the intensive form. The *Piel* هوّت على فلان signifies to rush upon any one, viz. with a shout and raised fist in order to intimidate him.* From this הוּת, of which even the construction with على together with the intensive form is characteristic, we here read the *Pil.* הוֹתֵת, which is not badly rendered by the LXX. ἐπιτίθεσθε, Vulgate *irruitis*. In ver. 4*b* it is a question whether the reading תְּרֻצָּחוּ of the school of Tiberias or the Babylonian תְּרֻצָּחוּ is to be preferred. Certainly the latter; for the former (to be rendered, "may you" or "ye shall be broken in pieces, slain") produces a thought that is here introduced too early, and one that is inappropriate to the figures that follow. Standing as it still does under the

* Neshwân and the Kâmûs say: "*hawwata* and *hajjata bi-fulân-in* signifies to call out to any one in order to put him in terror (صاح به);" "but in Syria," as Wetzstein goes on to say, "the verb does not occur as *med. Jod*, nor is *hawwata* there construed with ب, but only with على. A very ready phrase with the street boys in Damascus is لأيّ شئ تهوّت علىّ, 'why dost thou threaten me?'"

regimen of עַד־אָנָה, תרצחו is to be read as a *Piel;* and, as the following figures show, is to be taken, after xlii. 11, in its primary signification *contundere* (root רצץ):* The sadness of the poet is reflected in the compressed, obscure, and peculiar character of the expression. אִישׁ and כֻּלְּכֶם (a single one—ye all) stand in contrast. כְּקִיר וגו׳, *sicut parietem = similem parieti* (cf. lxiii. 6), forms the object to תְּרֻצָּחוּ. The transmitted reading גָּדֵר הֲדֻחָיָה, although not incorrect in itself so far as the gender (Prov. xxiv. 31) and the article are concerned (Ges. § 111, 2, *a*), must apparently be altered to גְּדֵרָה דְחוּיָה (Olshausen and others) in accordance with the parallel member of the verse, since both גְּדֵרָה and גָּדֵר are words that can be used of every kind of surrounding or enclosure. To them David seems like a bent, overhanging wall, like a wall of masonry that has received the thrust that must ultimately cause its fall; and yet they rush in upon him, and all together they pursue against the one man their work of destruction and ruin. Hence he asks, with an indignation that has a somewhat sarcastic tinge about it, how long this never-satiated self-satisfying of their lust of destruction is meant to last. Their determination (יָעַץ as in Isa. xiv. 24) is clear. It aims only or entirely (אַךְ, here *tantummodo, prorsus*) at thrusting down from his high position, that is to say from the throne, viz. him, the man at whom they are always rushing (לְהַדִּיחוֹ = לְהַדִּיחַ). No means are too base for them in the accomplishment of their object, not even the mask of the hypocrite. The clauses which assume a future form of expression are, logically at least, subordinate clauses (Ew. § 341, *b*). The Old Testament language allows itself a change of number like בְּפִיו instead of בְּפִיהֶם, even to the very extreme, in the hurry of emotional utterance. The singular is distributive in this instance: *suo quisque ore*, like לוֹ

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* The reading of Ben-Asher תְּרֻצָּחוּ is followed by Aben-Ezra, Kimchi, and others, taking this form (which could not possibly be anything else) as *Pual.* The reading of Ben-Naphtali תְּרֻצָּחוּ is already assumed in *B. Sanhedrin* 119*a*. Besides these the reading תִּרְצָחוּ (without *Dag.*) is also found, which cannot be taken as a resolved *Piel*, since the *Metheg* is wanting, but is to be read *terotzchu*, and is to be taken (as also the reading מְלֻשֶׁנִי, ci. 5, and וַיְחֻלְקֵם, 1 Chron. xxiii. 6, xxiv. 3) as *Poal* (*vid.* on xciv. 20, cix. 10).

in Isa. ii. 20, מְמֻפֵּנוּ, Isa. v. 23, cf. xxx. 22, Zech. xiv. 12. The pointing יְקֻלָּלוּ follows the rule of יְהֻלָּלוּ, xxii. 27, יְרֻנְּנוּ, cxlix. 5, and the like (to which the only exceptions are הֲנֻנִי, חֲקֻקֵי, רְנֻנַת).

Vers. 6–9. The beginning of the second group goes back and seizes upon the beginning of the first. אַךְ is affirmative both in ver. 6 and in ver. 7. The poet again takes up the emotional affirmations of vers. 2, 3, and, firm and defiant in faith, opposes them to his masked enemies. Here what he says to his soul is very similar to what he said of his soul in ver. 2, inasmuch as he makes his own soul objective and exalts himself above her; and it is just in this that the secret of personality consists. He here admonishes her to that silence which in ver. 2 he has already acknowledged as her own; because all spiritual existence as being living remains itself unchanged only by means of a perpetual "becoming" (*mittelst steten Werdens*), of continuous, self-conscious renovation. The "hope" in ver. 6*b* is intended to be understood according to that which forms its substance, which here is nothing more nor less than salvation, ver. 2*b*. That for which he who resigns himself to God hopes, comes from God; it cannot therefore fail him, for God the Almighty One and plenteous in mercy is surety for it. David renounces all help in himself, all personal avenging of his own honour—his salvation and his honour are עַל־אֱלֹהִים (*vid.* on vii. 11). The rock of his strength, *i.e.* his strong defence, his refuge, is בֶּאֱלֹהִים; it is where Elohim is, Elohim is it in person (בְּ as in Isa. xxvi. 4). By עָם, ver. 9, the king addresses those who have remained faithful to him, whose feeble faith he has had to chide and sustain in other instances also in the Psalms belonging to this period. The address does not suit the whole people, who had become for the most part drawn into the apostasy. Moreover it would then have been עַמִּי (my people). עָם frequently signifies the people belonging to the retinue of a prince (Judg. iii. 18), or in the service of any person of rank (1 Kings xix. 21), or belonging to any union or society whatever (2 Kings iv. 42 sq.). David thus names those who cleave to him; and the fact that he cannot say "my people" just shows that the people as a body had become alienated from him. But those who have remained to him of the people are not therefore to despair; but they are to pour out before God, who will know how to protect both

them and their king, whatever may lie heavily upon their heart.

Vers. 10–13. Just as all men with everything earthly upon which they rely are perishable, so also the purely earthly form which the new kingship has assumed carries within itself the germ of ruin; and God will decide as Judge, between the dethroned and the usurpers, in accordance with the relationship in which they stand to Him. This is the internal connection of the third group with the two preceding ones. By means of the strophe vers. 10–13, our Psalm is brought into the closest reciprocal relationship with Ps. xxxix. Concerning בְּנֵי־אָדָם and בְּנֵי־אִישׁ *vid.* on xlix. 3, iv. 3. The accentuation divides ver. 10 quite correctly. The *Athnach* does not mark בְּמֹאזְנַיִם לַעֲלוֹת as an independent clause: they are upon the balance לַעֲלוֹת, for a going up; they must rise, so light are they (Hengstenberg). Certainly this expression of the periphrastic future is possible (*vid.* on xxv. 14, Hab. i. 17), still we feel the want here of the subject, which cannot be dispensed with in the clause as an independent one. Since, however, the combining of the words with what follows is forbidden by the fact that the infinitive with לְ in the sense of the *ablat. gerund.* always comes after the principal clause, not before it (Ew. § 280, *d*), we interpret: upon the balances *ad ascendendum* = *certo ascensuri*, and in fact so that this is an attributive that is co-ordinate with בֶּזֶב. Is the clause following now meant to affirm that men, one and all, belong to nothingness or vanity (מִן *partitivum*), or that they are less than nothing (מִן *comparat.*)? Umbreit, Stier, and others explain Isa. xl. 17 also in the latter way; but parallels like Isa. xli. 24 do not favour this rendering, and such as Isa. xliv. 11 are opposed to it. So also here the meaning is not that men stand under the category of that which is worthless or vain, but that they belong to the domain of the worthless or vain.

The warning in ver. 11 does not refer to the Absalomites, but, pointing to these as furnishing a salutary example, to those who, at the sight of the prosperous condition and joyous life on that side, might perhaps be seized with envy and covetousness. Beside בָּטַח בְּ the meaning of הָבַל בְּ is nevertheless not: to set a vain hope upon anything (for the idea of hoping does not exist in this verb in itself, Job xxvii. 12, Jer. ii. 5, nor

in this construction of the verb), but: to be befooled, blinded by something vain (Hitzig). Just as they are not to suffer their heart to be befooled by their own unjust acquisition, so also are they not, when the property of others increases (נוב, root נב, to raise one's self, to mount up; cf. Arabic *nabata*, to sprout up, grow; *nabara*, to raise; intransitive, to increase, and many other verbal stems), to turn their heart towards it, as though it were something great and fortunate, that merited special attention and commanded respect. Two great truths are divinely attested to the poet. It is not to be rendered: once hath God spoken, now twice (Job xl. 5, 2 Kings vi. 10) have I heard this; but after lxxxix. 36: One thing hath God spoken, two things (it is) that I have heard; or in accordance with the interpunction, which here, as in xii. 8 (cf. on ix. 16), is not to be called in question: these two things have I heard. Two divine utterances actually do follow. The two great truths are: (1) that God has the power over everything earthly, that consequently nothing takes place without Him, and that whatever is opposed to Him must sooner or later succumb; (2) that of this very God, the sovereign Lord (אֲדֹנָי), is mercy also, the energy of which is measured by His omnipotence, and which does not suffer him to succumb upon whom it is bestowed. With כִּי the poet establishes these two revealed maxims which God has impressed upon his mind, from His righteous government as displayed in the history of men. He recompenses each one in accordance with his doing, *κατὰ τὰ ἔργα αὐτοῦ*, as Paul confesses (Rom. ii. 6) no less than David, and even (*vid.* LXX.) in the words of David. It shall be recompensed unto every man according to his conduct, which is the issue of his relationship to God. He who rises in opposition to the will and order of God, shall feel God's power (עֹז) as a power for punishment that dashes in pieces; and he who, anxious for salvation, resigns his own will to the will of God, receives from God's mercy or loving-kindness (חֶסֶד), as from an overflowing fulness, the promised reward of faithfulness: his resignation becomes experience, and his hoping attainment.

PSALM LXIII.

MORNING HYMN OF ONE WHO IS PERSECUTED, IN A WATERLESS DESERT.

2 ELOHIM, Thou art my God, early do I seek Thee;
My soul thirsteth after Thee, my flesh pineth for Thee
In a land of dryness, and is wearied without water.
3 Thus have I looked after Thee in the sanctuary,
To see Thy power and Thy glory.
4 For Thy loving-kindness is better than life,
My lips shall praise Thee.

5 Thus will I bless Thee while I live,
In Thy name will I lift up my hands.
6 As with marrow and fat is my soul satisfied,
And with jubilant lips doth my mouth sing praise.
7 When I remember Thee upon my bed,
Throughout the night-watches do I meditate upon Thee.
8 For Thou hast become a help to me,
And in the shadow of Thy wings can I shout for joy.
9 My soul followeth hard after Thee,
Thy right hand holdeth me fast.

10 But they, to destruction do they seek my soul:
They shall go into the abysses of the earth.
11 They deliver him into the power of the sword,
A portion of jackals do they become.
12 Nevertheless the king shall rejoice in Elohim,
Every one shall glory who sweareth by Him;
For the mouth of those who speak lies shall be stopped.

Now follows Ps. lxiii., the morning Psalm of the ancient church with which the singing of the Psalms was always introduced at the Sunday service.* This Psalm is still more closely

* *Constitutiones Apostolicæ*, ii. 59: Ἑκάστης ἡμέρας συναθροίζεσθε ὄρθρου καὶ ἑσπέρας ψάλλοντες καὶ προσευχόμενοι ἐν τοῖς κυριακοῖς· ὄρθρου μὲν λέγοντες ψαλμὸν τὸν ξβ′ (lxiii.), ἑσπέρας δὲ τὸν ρμ′ (cxli.). Athanasius says just the

related to Ps. lxi. than Ps. lxii. Here, as in Ps. lxi., David gives utterance to his longing for the sanctuary; and in both Psalms he speaks of himself as king (*vid. Symbolæ*, p. 56). All the three Psalms, lxi.–lxiii., were composed during the time of Absalom; for we must not allow ourselves to be misled by the inscription, *A Psalm, by David, when he was in the wilderness of Judah* (also LXX., according to the correct reading and the one preferred by Euthymius, τῆς Ἰουδαίας, not τῆς Ἰδουμαίας), into transferring it, as the old expositors do, to the time of Saul. During that period David could not well call himself "the king;" and even during the time of his persecution by Absalom, in his flight, before crossing the Jordan, he tarried one or two days בערבות המדבר, in the steppes of the desert (2 Sam. xv. 23, 28, xvii. 16), *i.e.* of the wilderness of Judah lying nearest to Jerusalem, that dreary waste that extends along the western shore of the Dead Sea. We see clearly from 2 Sam. xvi. 2 (הַיָּעֵף בַּמִּדְבָּר) and xvi. 14 (עֲיֵפִים), that he there found himself in the condition of a עָיֵף. The inscription, when understood thus, throws light upon the whole Psalm, and verifies itself in the fact that the poet is a king; that he longs for the God on Zion, where he has been so delighted to behold Him, who is there manifest; and that he is persecuted by enemies who have plotted his ruin. The assertion that he is in the wilderness (ver. 2) is therefore no mere rhetorical figure; and when, in ver. 11, he utters the imprecation over his enemies, "*let them become a portion for the jackals*," the influence of the desert upon the moulding of his thoughts is clearly seen in it.

We have here before us the Davidic original, or at any rate the counterpart, to the Korahitic pair of Psalms, xlii., xliii. It is a song of the most delicate form and deepest spiritual contents; but in part very difficult of exposition. When we have, approximately at least, solved the riddle of

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same in his *De virginitate*: πρὸς ὄρθρον τὸν ψαλμὸν τοῦτον λέγετε, κ.τ.λ. Hence Ps. lxiii. is called directly ὁ ὀρθρινός (the morning hymn) in *Constit. Apostol.* viii. 37. Eusebius alludes to the fact of its being so *in Ps. xci.* (*xcii.*), p. 608, ed. Montfaucon. In the Syrian order of service it is likewise the morning Psalm κατ' ἐξοχήν, *vid.* Dietrich, *De psalterii usu publico et divisione in Ecclesia Syriaca*, p. 3. The LXX. renders אשחרך in ver. 2, πρὸς σὲ ὀρθρίζω, and באשמרות in ver. 7, ἐν τοῖς ὄρθροις (*in matutinis*).

one Psalm, the second meets us with new riddles. It is not merely the poetical classic character of the language, and the spiritual depth, but also this half-transparent and half-opaque covering which lends to the Psalms such a powerful and unvarying attractiveness. They are inexhaustible, there always remains an undeciphered residue; and therefore, though the work of exposition may progress, it does not come to an end. But how much more difficult is it to adopt this choice spiritual love-song as one's own prayer! For this we need a soul that loves after the same manner, and in the main it requires such a soul even to understand it rightly; for, as the saintly Bernard says, *lingua amoris non amanti barbara est.*

Vers. 2–4. If the words in ver. 2 were אֱלֹהִים אַתָּה אֲשַׁחֲרֶךָּ, then we would render it, with Böttcher, after Gen. xlix. 8: Elohim, Thee do I seek, even Thee! But אֵלִי forbids this construction; and the assertion that otherwise it ought to be, "Jahve, my God art Thou" (cxl. 7), rests upon a non-recognition of the Elohimic style. *Elohim* alone by itself is a vocative, and accordingly has *Mehupach legarme.* The verb שָׁחַר signifies earnest, importunate seeking and inquiring (*e.g.* lxxviii. 34), and in itself has nothing to do with שַׁחַר, the dawn; but since ver. 7 looks back upon the night, it appears to be chosen with reference to the dawning morning, just as in Isa. xxvi. 9 also, שְׁחַר stands by the side of אִוָּה בַלַּיְלָה. The LXX. is therefore not incorrect when it renders it: *πρὸς σὲ ὀρθρίζω* (cf. *ὁ λαὸς ὤρθριζεν πρὸς αὐτόν*, Luke xxi. 38); and Apollinaris strikes the right note when he begins his paraphrase,

Νύκτα μετ' ἀμφιλύκην σὲ μάκαρ μάκαρ ἀμφιχορεύσω—
At night when the morning dawns will I exult around Thee, most blessed One.

The supposition that בְּאֶרֶץ is equivalent to בַּאֲשֶׁר בְּאֶרֶץ, or even that the *Beth* is *Beth essentiæ* ("as a," etc.), are views that have no ground whatever, except as setting the inscription at defiance. What is meant is the parched thirsty desert of sand in which David finds himself. We do not render it: in a dry and languishing land, for צִיָּה is not an adjective, but a substantive,—the transition of the feminine adjective to the masculine primary form, which sometimes (as in 1 Kings xix. 11) occurs, therefore has no application here; nor: in the land of drought

and of weariness, for who would express himself thus? וְעִיָּף, referring to the nearest subject בְּשָׂרִי, continues the description of the condition (cf. Gen. xxv. 8). In a region where he is surrounded by sun-burnt aridity and a nature that bears only one uniform ash-coloured tint, which casts its unrefreshing image into his inward part, which is itself in much the same parched condition, his soul thirsts, his flesh languishes, wearied and in want of water (*languidus deficiente aqua*), for God, the living One and the Fountain of life. כָּמַהּ (here with the tone drawn back, כָּמָהּ, like בָּחָר, 1 Chron. xxviii. 10, עָמֹר, Hab. iii. 11) of ardent longing which consumes the last energies of a man (root כם, whence כָּמַן and כָּמַס to conceal, and therefore like עָטַף, עָלַף, proceeding from the idea of enveloping; Arabic كمه, to be blind, dark, pale, and disconcerted). The LXX. and Theodotion erroneously read כָּמָהּ (how frequently is this the case!); whereas Aquila renders it ἐπετάθη, and Symmachus still better, ἱμείρεται (the word used of the longing of love). It is not a small matter that David is able to predicate such languishing desire after God even of his flesh; it shows us that the spirit has the mastery within him, and not only forcibly keeps the flesh in subjection, but also, so far as possible, draws it into the realm of its own life—an experience confessedly more easily attained in trouble, which mortifies our carnal nature, than in the midst of the abundance of outward prosperity. The God for whom he is sick [*lit.* love-sick] in soul and body is the God manifest upon Zion.

Now as to the כֵּן in ver. 3—a particle which is just such a characteristic feature in the physiognomy of this Psalm as אַךְ is in that of the preceding Psalm—there are two notional definitions to choose from: thus = so, as my God (Ewald), and: with such longing desire (as *e.g.* Oettinger). In the former case it refers back to the confession, "Elohim, my God art Thou," which stands at the head of the Psalm; in the latter, to the desire that has just been announced, and that not in its present exceptional character, but in its more general and constant character. This reference to what has immediately gone before, and to the modality, not of the object, but of the disposition of mind, deserves the preference. "Thus" is accordingly equivalent to "longing thus after Thee." The

two כן in vers. 3 and 5 are parallel and of like import. The alternation of the perfect (ver. 3) and of the future (ver. 5) implies that what has been the Psalmist's favourite occupation heretofore, shall also be so in the future. Moreover, בארץ ציה and בַּקֹּדֶשׁ form a direct antithesis. Just as he does now in a dry land, so formerly in the sanctuary he looked forth longingly towards God (חָזָה with the conjoined idea of solemnity and devotion). We have now no need to take לראות as a gerundive (*videndo*), which is in itself improbable; for one looks, peers, gazes at anything just for the purpose of seeing what the nature of the object is (xiv. 2, Isa. xlii. 18). The purpose of his gazing upon God was to gain an insight into the nature of God, so far as it is disclosed to the creature; or, as it is expressed here, to see His power and glory, *i.e.* His majesty on its terrible and on its light and loving side, to see this, viz., in its sacrificial appointments and sacramental self-attestations. Such longing after God, which is now all the more intense in the desert far removed from the sanctuary, filled and impelled him; for God's loving-kindness is better than life, better than this natural life (*vid.* on xvii. 14), which is also a blessing, and as the prerequisite of all earthly blessings a very great blessing. The loving-kindness of God, however, is a higher good, is in fact the highest good and the true life: his lips shall praise this God of mercy, his morning song shall be of Him; for that which makes him truly happy, and after which he even now, as formerly, only and solely longs, is the mercy or loving-kindness (חֶסֶד) of this God, the infinite worth of which is measured by the greatness of His power (עֹז) and glory (כָּבוֹד). It might also be rendered, "Because Thy loving-kindness is better than life, my lips shall praise Thee;" but if כִּי is taken as demonstrative (for), it yields a train of thought that that is brought about not merely by what follows (as in the case of the relative because), but also by what precedes: "for Thy loving-kindness . . . my lips shall then praise Thee" (יְשַׁבְּחוּנְךָ with the suffix appended to the energetic plural form *ûn*, as in Isa. lx. 7, 10, Jer. ii. 24).

Vers. 5–9. This strophe again takes up the כֵּן (ver. 3): thus ardently longing, for all time to come also, is he set towards God, with such fervent longing after God will he bless Him in his life, *i.e.* entirely filling up his life therewith (בְּחַיַּי as in civ. 33, cxlvi. 2; cf. Baruch iv. 20, ἐν ταῖς ἡμέραις

μου), and in His name, *i.e.* invoking it and appealing to it, will he lift up his hands in prayer. The being occupied with God makes him, even though as now in the desert he is obliged to suffer bodily hunger, satisfied and cheerful like the fattest and most marrowy food: *velut adipe et pinguedine satiatur anima mea.* From Lev. iii. 17, vii. 25, Grussetius and Frisch infer that *spirituales epulæ* are meant. And certainly the poet cannot have had the sacrificial feasts (Hupfeld) in his mind; for the חֵלֶב of the *shelamim* is put upon the altar, and is removed from the part to be eaten. Moreover, however, even the Tôra does not bind itself in its expression to the letter of that prohibition of the fat of animals, *vid.* Deut. xxxii. 14, cf. Jer. xxxi. 14. So here also the expression "with marrow and fat" is the designation of a feast prepared from well-fed, noble beasts. He feels himself satisfied in his inmost nature just as after a feast of the most nourishing and dainty meats, and with lips of jubilant songs (*accus. instrum.* according to Ges. § 138, rem. 3), *i.e.* with lips jubilant and attuned to song, shall his mouth sing praise. What now follows in ver. 7 we no longer, as formerly, take as a protasis subsequently introduced (like Isa. iv. 3 sq.): "when I remembered . . . meditated upon Thee," but so that ver. 7*a* is the protasis and ver. 7*b* the apodosis, cf. xxi. 12, Job ix. 16 (Hitzig): When I remember Thee (*meminerim*, Ew. § 355, *b*) upon my bed (*stratis meis*, as in cxxxii. 3, Gen. xlix. 4, cf. 1 Chron. v. 1)—says he now as the twilight watch is passing gradually into the morning—I meditate upon Thee in the night-watches (Symmachus, καθ' ἑκάστην φυλακήν), or during, throughout the night-watches (like בְּחֵי in ver. 5); *i.e.* it is no passing remembrance, but it so holds me that I pass a great part of the night absorbed in meditation on Thee. He has no lack of matter for his meditation; for God has become a help (*auxilio, vid.* on iii. 3) to him: He has rescued him in this wilderness, and, well concealed under the shadow of His wings (*vid.* on xvii. 8, xxxvi. 8, lvii. 2), which affords him a cool retreat in the heat of conflict and protection against his persecutors, he is able to exult (אֲרַנֵּן, the potential). Between himself and God there subsists a reciprocal relationship of active love. According to the schema of the crosswise position of words (*chiasmus*), אַחֲרֶיךָ and בִּי intentionally jostle close against one another: he depends upon God, following close

behind Him, *i.e.* following Him everywhere and not leaving Him when He wishes to avoid him; and on the other side God's right hand holds him fast, not letting him go, not abandoning him to his foes.

Vers. 10–12. The closing strophe turns towards these foes. By וְהֵמָּה he contrasts with his own person, as in lix. 16 sq., lvi. 7 sq., the party of the enemy, before which he has retreated into the desert. It is open to question whether לְשׁוֹאָה is intended to be referred, according to xxxv. 17, to the persecuted one (to destroy my life), or, with Hupfeld, to the persecutors (to their own destruction, they themselves for destruction). If the former reference to the persecuted be adopted, we ought, in order to give prominence to the evidently designed antithesis to ver. 9, to translate: those, however, who . . . , shall go down into the depths of the earth (Böttcher, and others); a rendering which is hazardous as regards the syntax, after וְהֵמָּה and in connection with this position of the words. Therefore translate: On the other hand, those, to (their own) ruin do they seek my soul. It is true this ought properly to be expressed by לְשׁוֹאָתָם, but the absence of the suffix is less hazardous than the above relative rendering of יְבַקְּשׁוּ. What follows in ver. 10*b*–11 is the expansion of לשואה. The futures from יָבֹאוּ onwards are to be taken as predictive, not as imprecatory; the former accords better with the quiet, gentle character of the whole song. It shall be with them as with the company of Korah. תַּחְתִּיּוֹת הָאָרֶץ is the interior of the earth down into its deepest bottom; this signification also holds good in cxxxix. 15, Isa. xliv. 23.* The phrase הִגִּיר עַל־יְדֵי חֶרֶב here and in Jer. xviii. 21, Ezek. xxxv. 5 (*Hiph.*, not of נָרַר, to drag, tear away, but נָגַר, to draw towards, flow), signifies properly to pour upon = into the hands (Job xvi. 11), *i.e.* to give over (הִסְגִּיר) into the power of the sword; *effundent eum* is (much the same as in Job iv. 19, xviii. 18, and frequently) equivalent to *effundetur*. The enallage is

* In this passage in Isaiah are meant the depths of the earth (LXX. θεμέλια τῆς γῆς), the earth down to its inmost part, with its caverns, abysses, and subterranean passages. The apostle, however, in Eph. iv. 9 by τὰ κατώτερα τῆς γῆς means exactly the same as what in our passage is called in the LXX. τὰ κατώτατα τῆς γῆς: the interior of the earth = the under world, just as it is understood by all the Greek fathers (so far as my knowledge extends); the comparative κατώτερος is used just like ἐνέρτερος.

like v. 10, vii. 2 sq., and frequently: the singular refers to each individual of the homogeneous multitude, or to this multitude itself as a concrete *persona moralis*. The king, however, who is now banished from Jerusalem to the habitation of jackals, will, whilst they become a portion (מָנָה = מָנוֹת), *i.e.* prey, of the jackals (*vid.* the fulfilment in 2 Sam. xviii. 7 sq.), rejoice in Elohim. Every one who sweareth by Him shall boast himself. Theodoret understands this of swearing *κατὰ τὴν τοῦ βασιλέως σωτηρίαν*. Hengstenberg compares the oath חֵי פַּרְעֹה, Gen. xlii. 15. Ewald also (§ 217, *f*) assumes this explanation to be unquestionable. But the Israelite is to swear by the name of Jahve and by no other, Deut. vi. 13, Isa. lxv. 16, cf. Amos viii. 14. If the king were meant, why was it not rather expressed by לוֹ הַנִּשְׁבָּע, he who swears allegiance to him? The syntax does not help us to decide to what the בּוֹ refers. Heinrich Moeller (1573) says of the בּוֹ as referred to the king: *peregrinum est et coactum*; and A. H. Franke in his *Introductio in Psalterium* says of it as referred to Elohim: *coactum est*. So far as the language is concerned, both references are admissible; but as regards the subject-matter, only the latter. The meaning, as everywhere else, is a swearing by God. He who, without allowing himself to turn from it, swore by Elohim, the God of Israel, the God of David His anointed, and therefore acknowledged Him as the Being exalted above all things, shall boast himself or "glory," inasmuch as it shall be practically seen how well-founded and wise was this recognition. He shall glory, for the mouth of those who speak lies shall be stopped, forcibly closed, viz. those who, together with confidence in the Christ of God, have by falsehood also undermined the reverence which is due to God Himself. Ps. lxiv. closes very similarly, and hence is placed next in order.

PSALM LXIV.

INVOCATION OF DIVINE PROTECTION AGAINST THE FALSENESS OF MEN.

2 HEAR, Elohim, my voice in my complaint,
From the terror of the enemy do Thou preserve my life;

3 Hide me from the conspiracy of evil-doers,
From the tumultuous throng of the workers of iniquity,
4 Who whet their tongue like a sword,
Who aim their arrows, bitter words,
5 To shoot, in lurking-places, at the virtuous—
Suddenly they shoot at him, and fear not.

6 They make firm for themselves an evil agreement,
They decide to lay snares,
They ask, who can observe them?
7 They search out knavish things—
They are ready with a cunningly-wrought-out plan—
And the inward part of a man, and the heart, is deep!

8 But Elohim will shoot them with an arrow,
Suddenly do their wounds come.
9 And they are obliged to fall, upon them cometh their own tongue;
All who see them shall shake the head.
10 Then all men shall fear and declare the deed of Elohim,
And His work shall they consider well.
11 The righteous shall rejoice in Jahve and trust in Him,
And all the upright in heart shall glory.

Even Hilary begins the exposition of this Psalm with the words *Psalmi superscriptio historiam non continet*, in order at the outset to give up all attempt at setting forth its historical connection. The Midrash observes that it is very applicable to Daniel, who was cast into the lions' den by the satraps by means of a delicately woven plot. This is indeed true; but only because it is wanting in any specially defined features and cannot with any certainty be identified with one or other of the two great periods of suffering in the life of David.

Vers. 2–5. The Psalm opens with an octostich, and closes in the same way. The infinitive noun שִׂיחָה signifies a complaint, expressed not by the tones of pain, but in words. The rendering of the LXX. (here and in lv. 3) is too general, ἐν τῷ θέεσθαί με. The "terror" of the enemy is that proceeding from him (*gen. obj.* as in Deut. ii. 15, and frequently). The

generic singular אוֹיֵב is at once particularized in a more detailed description with the use of the plural. סוֹד is a club or clique; רִגְשָׁה (Targumic = הָמוֹן, *e.g.* Ezek. xxx. 10) a noisy crowd. The perfects after אֲשֶׁר affirm that which they now do as they have before done; cf. cxl. 4 and lviii. 8, where, as in this passage, the treading or bending of the bow is transferred to the arrow. דְּבָרָם is the interpretation added to the figure, as in cxliv. 7 That which is bitter is called מַר, root מר, *stringere*, from the harsh astringent taste; here it is used tropically of speech that wounds and inflicts pain (after the manner of an arrow or a stiletto), *πικροὶ λόγοι*. With the *Kal* לִירוֹת (xi. 2) alternates the *Hiph.* יַרְהִּי. With פִּתְאֹם the description takes a new start. וְלֹא יִירָאוּ, forming an assonance with the preceding word, means that they do it without any fear whatever, and therefore also without fear of God (lv. 20, Deut. xxv. 18).

Vers. 6, 7. The evil speech is one with the bitter speech in ver. 4, the arrow which they are anxious to let fly. This evil speech, here agreement or convention, they make firm to themselves (*sibi*), by securing, in every possible way, its effective execution. סִפֵּר (frequently used of the cutting language of the ungodly, lix. 13, lxix. 27; cf. Talmudic סַפֵּר לְשׁוֹן שְׁלִישִׁי, to speak as with three tongues, *i.e.* slanderously) is here construed with ל of that at which their haughty and insolent utterances aim. In connection therewith they take no heed of God, the all-seeing One: they say (ask), *quis conspiciat ipsis.* There is no need to take לָמוֹ as being for לוֹ (Hitzig); nor is it the dative of the object instead of the accusative, but it is an ethical dative: who will see or look to them, *i.e.* exerting any sort of influence upon them? The form of the question is not the direct (lix. 8), but the indirect, in which מִי, *seq. fut.*, is used in a simply future (Jer. xliv. 28) or potential sense (Job xxii. 17, 1 Kings i. 20). Concerning עוֹלָת, *vid.* lviii. 3. It is doubtful whether תַּמְנוּ* is the first person (= תַּמּוֹנוּ) as in Num. xvii. 28, Jer. xliv. 18, or the third person as in Lam. iii. 22 (= תַּמּוּ, which first of all resolved is תַּנְמוּ, and then transposed תַּמְנוּ, like מְעַנְזִיהָ = מְעַנְזִיהָ = מְעָזִיהָ, Isa. xxiii. 11). The reading טָמְנוּ, from which Rashi proceeds, and which Luther follows in

* תַּמְנוּ in Baer's *Psalterium* is an error that has been carried over from Heidenheim's.

his translation, is opposed by the LXX. and Targum; it does not suit the governing subject, and is nothing but an involuntary lightening of the difficulty. If we take into consideration, that תָּמַם signifies not to make ready, but to be ready, and that consequently חֵפֶשׂ מְחֻפָּשׂ is to be taken by itself, then it must be rendered either: they excogitate knavish tricks or villanies, "we are ready, a clever stroke is concocted, and the inward part of man and the heart is deep!" or, which we prefer, since there is nothing to indicate the introduction of any soliloquy: they excogitate knavish tricks, they are ready—a delicately devised, clever stroke (nominative of the result), and (as the poet ironically adds) the inward part of man and the heart is (verily) deep. There is nothing very surprising in the form תַּמְנוּ for תַּמּוּ, since the Psalms, whenever they depict the sinful designs and doings of the ungodly, delight in singularities of language. On וְלֵב (not וְלֵבָב) = (אִישׁ) וְלֵב = וְלִבּוֹ, cf. cxviii. 14*a*.

Vers. 8–11. Deep is man's heart and inward part, but not too deep for God, who knoweth the heart (Jer. xvii. 9 sq.). And He will just as suddenly surprise the enemies of His anointed with their death-blow, as they had plotted it for him. The *futt. consec.* that follow represent that which is future, with all the certainty of an historical fact as a retribution springing from the malicious craftiness of the enemies. According to the accentuation, ver. 8 is to be rendered: "then will Elohim shoot them, a sudden arrow become their wounds." Thus at length Hupfeld renders it; but how extremely puzzling is the meaning hidden behind this sentence! The Targum and the Jewish expositors have construed it differently: "Then will Elohim shoot them with arrows suddenly;" in this case, however, because ver. 8*b* then becomes too blunt and bald, פִּתְאֹם has to be repeated in thought with this member of the verse, and this is in itself an objection to it. We interpunctuate with Ewald and Hitzig thus: then does Elohim shoot them with an arrow, suddenly arise (become a reality) their wounds (cf. Mic. vii. 4), namely, of those who had on their part aimed the murderous weapon against the upright for a sudden and sure shot. Ver. 9*a* is still more difficult. Kimchi's interpretation, which accords with the accents: *et corruere facient eam super se, linguam suam*, is intolerable; the proleptic suffix, having reference to לְשׁוֹנָם (Ex. iii. 6, Job xxxiii. 20), ought to have

been feminine (*vid.* on xxii. 16), and "to make their own tongue fall upon themselves" is an odd fancy. The objective suffix will therefore refer *per enallagen* to the enemy. But not thus (as Hitzig, who now seeks to get out of the difficulty by an alteration of the text, formerly rendered it): "and they cause those to fall whom they have slandered [*lit.* upon whom their tongue came]." This form of retribution does not accord with the context; and moreover the gravely earnest עָלֵימוֹ, like the הִוא—, refers more probably to the enemies than to the objects of their hostility. The interpretation of Ewald and Hengstenberg is better: "and one overthrows him, inasmuch as their tongue, *i.e.* the sin of their tongue with which they sought to destroy others, comes upon themselves." The subject to וַיִּבְשִׁילֻהוּ, as in lxiii. 11, Job iv. 19, vii. 3, Luke xii. 20, is the powers which are at the service of God, and which are not mentioned at all; and the thought עָלֵימוֹ לְשׁוֹנָם (a circumstantial clause) is like cxl. 10, where in a similar connection the very same singularly rugged lapidary, or terse, style is found. In ver. 9*b* we must proceed on the assumption that רָאָה בְּ in such a connection signifies the gratification of looking upon those who are justly punished and rendered harmless. But he who tarries to look upon such a scene is certainly not the person to flee from it; הִתְנוֹדֵד does not here mean "to betake one's self to flight" (Ewald, Hitzig), but to shake one's self, as in Jer. xlviii. 27, viz. to shake the head (xliv. 15, Jer. xviii. 16)—the recognised (*vid.* xxii. 8) gesture of malignant, mocking astonishment. The approbation is awarded, according to ver. 10, to God, the just One. And with the joy at His righteous interposition,—viz. of Him who has been called upon to interpose,—is combined a fear of the like punishment. The divine act of judicial retribution now set forth becomes a blessing to mankind. From mouth to mouth it is passed on, and becomes an admonitory *nota bene*. To the righteous in particular it becomes a consolatory and joyous strengthening of his faith. The judgment of Jahve is the redemption of the righteous. Thus, then, does he rejoice in his God, who by thus judging and redeeming makes history into the history of redemption, and hide himself the more confidingly in Him; and all the upright boast themselves, viz. in God, who looks into the heart and practically acknowledges them whose heart is directed unswervingly

towards Him, and conformed entirely to Him. In place of the *futt. consec.*, which have a prophetic reference, simple *futt.* come in here, and between these a *perf. consec.* as expressive of that which will then happen when that which is prophetically certain has taken place.

PSALM LXV.

THANKSGIVING SONG FOR VICTORY AND BLESSINGS BESTOWED.

2 TO Thee resignation is as praise, Elohim, in Zion,
And to Thee is the vowed paid.
3 O Thou who answerest prayer! to Thee doth all flesh come.
4 If instances of iniquity have overpowered me—
Our transgressions Thou, Thou expiatest them.
5 Blessed is he who is chosen to dwell near Thee
in Thy courts!
We will enjoy the good of Thy house,
of Thy holy Temple!!

6 In terrible deeds of righteousness dost Thou answer us,
O God of our salvation,
The confidence of all the ends of the earth
and of the farthest sea,
7 Who setteth fast the mountains by His strength,
girded with might,
8 Who stilleth the roar of the seas, the roar of their waves,
And the tumult of the nations.
9 Therefore the dwellers at the boundaries of the earth are afraid at Thy tokens,
The outgoings of the morning and of the evening Thou makest to sing for joy.

10 Thou hast visited the land, that it should overflow,
Abundantly didst Thou enrich it.
The fountain of Elohim was full of water—
Thou didst prepare their corn, for Thou didst thus prepare it;

11 Watering the furrows of the land, softening the ridges thereof.
By showers of rain Thou madest it loose;
Its increase didst Thou bless.

12 Thou hast crowned the year of Thy goodness,
And Thy tracks drop with fat.
13 The pastures of the steppe drop,
And with rejoicing do the hills gird themselves.
14 The meadows are clothed with flocks,
And the valleys are covered over with corn—
Everything shouts for joy, everything sings.

In this Psalm, the placing of which immediately after the preceding is at once explicable by reason of the וְיִרְאוּ so prominent in both (lxiv. 10, lxv. 9), we come upon the same intermingling of the natural and the historical as in Ps. viii., xix., xxix. The congregation gathered around the sanctuary on Zion praises its God, by whose mercy its imperilled position in relation to other nations has been rescued, and by whose goodness it again finds itself at peace, surrounded by fields rich in promise. In addition to the blessing which it has received in the bounties of nature, it does not lose sight of the answer to prayer which it has experienced in its relation to the world of nations. His rule in human history and His rule in nature are, to the church, reflected the one in the other. In the latter, as in the former, it sees the almighty and bountiful hand of Him who answers prayer and expiates sins, and through judgment opens up a way for His love. The deliverance which it has experienced redounds to the acknowledgment of the God of its salvation among the most distant peoples; the beneficial results of Jahve's interposition in the events transpiring in the world extend temporally as well as spiritually far beyond the bounds of Israel; it is therefore apparently the relief of Israel and of the peoples in general from the oppression of some worldly power that is referred to. The spring of the third year spoken of in Isa. xxxvii. 30, when to Judah the overthrow of Assyria was a thing of the past, and they again had the fields ripening for the harvest before their eyes, offers the most appropriate historical basis for the twofold purport of

the Psalm. The inscription, *To the Precentor, a Psalm, by David, a song* (cf. lxxv. 1, lxxvi. 1), does not mislead us in this matter. For even we regard it as uncritical to assign to David all the Psalms bearing the inscription לדוד. The Psalm in many MSS. (Complutensian, Vulgate), beside the words *Εἰς τὸ τέλος ψαλμὸς τῷ Δαυὶδ ᾠδή*, has the addition *ᾠδὴ Ἱερεμίου καὶ Ἰεζεκιὴλ, (ἐκ) τοῦ λαοῦ τῆς παροικίας ὅτε ἔμελλον ἐκπορεύεσθαι.* At the head of the following Psalm it might have some meaning,—here, however, it has none.

Vers. 2–5. The praise of God on account of the mercy with which He rules out of Zion. The LXX. renders *σοὶ πρέπει ὕμνος*, but דוֹמִיָּה, *tibi par est, h. e. convenit laus* (Ewald), is not a usage of the language (cf. xxxiii. 1, Jer. x. 7). דֻּמִיָּה signifies, according to xxii. 3, silence, and as an ethical notion, resignation, lxii. 2. According to the position of the words it looks like the subject, and תְּהִלָּה like the predicate. The accents at least (*Illuj, Shalsheleth*) assume the relationship of the one word to the other to be that of predicate and subject; consequently it is not: To Thee belongeth resignation, praise (Hengstenberg), but: To Thee is resignation praise, *i.e.* resignation is (given or presented) to Thee as praise. Hitzig obtains the same meaning by an alteration of the text: לְךָ דמיה תְּהַלֶּל; but opposed to this is the fact that הִלֶּל לְ is not found anywhere in the Psalter, but only in the writings of the chronicler. And since it is clear that the words לך תהלה belong together (xl. 4), the poet had no need to fear any ambiguity when he inserted דמיה between them as that which is given to God as praise in Zion. What is intended is that submission or resignation to God which gives up its cause to God and allows Him to act on its behalf, renouncing all impatient meddling and interference (Ex. xiv. 14). The second member of the sentence affirms that this praise of pious resignation does not remain unanswered. Just as God in Zion is praised by prayer which resigns our own will silently to His, so also to Him are vows paid when He fulfils such prayer. That the answers to prayer are evidently thought of in connection with this, we see from ver. 3, where God is addressed as the "Hearer or Answerer of prayer." To Him as being the Hearer and Answerer of prayer all flesh comes, and in fact, as עֲדֵיךָ implies (cf. Isa. xlv. 24),

without finding help anywhere else, it clears a way for itself until it gets to Him; *i.e.* men, absolutely dependent, impotent in themselves and helpless, both collectively and individually (those only excepted who are determined to perish or despair), flee to Him as their final refuge and help. Before all else it is the prayer for the forgiveness of sin which He graciously answers. The perfect in ver. 4*a* is followed by the future in ver. 4*b*. The former, in accordance with the sense, forms a hypothetical protasis: granted that the instances of faults have been too powerful for me, *i.e.* (cf. Gen. iv. 13) an intolerable burden to me, our transgressions are expiated by Thee (who alone canst and also art willing to do it). דִּבְרֵי is not less significant than in xxxv. 20, cv. 27, cxlv. 5, cf. 1 Sam. x. 2, 2 Sam. xi. 18 sq.: it separates the general fact into its separate instances and circumstances. How blessed therefore is the lot of that man whom (supply אֲשֶׁר) God chooses and brings near, *i.e.* removes into His vicinity, that he may inhabit His courts (future with the force of a clause expressing a purpose, as *e.g.* in Job xxx. 28, which see), *i.e.* that there, where He sits enthroned and reveals Himself, he may have his true home and be as if at home (*vid.* xv. 1)! The congregation gathered around Zion is esteemed worthy of this distinction among the nations of the earth; it therefore encourages itself in the blessed consciousness of this its privilege flowing from free grace (בחר), to enjoy in full draughts (שָׂבַע with בְּ as in ciii. 5) the abundant goodness or blessing (טוּב) of God's house, of the holy (*ἅγιον*) of His temple, *i.e.* of His holy temple (קֹדֶשׁ as in xlvi. 5, cf. Isa. lvii. 15). For for all that God's grace offers us we can give Him no better thanks than to hunger and thirst after it, and satisfy our poor soul therewith.

Vers. 6–9. The praise of God on account of the loving-kindness which Israel as a people among the peoples has experienced. The future תַּעֲנֵנוּ confesses, as a present, a fact of experience that still holds good in all times to come. נוֹרָאוֹת might, according to xx. 7, as in cxxxix. 14, be an accusative of the more exact definition; but why not, according to 1 Sam. xx. 10, Job ix. 3, a second accusative under the government of the verb? God answers the prayer of His people superabundantly. He replies to it נוראות, terrible deeds, viz. בְּצֶדֶק, by a rule which stringently executes the will of His righteousness

(*vid.* on Jer. xlii. 6); in this instance against the oppressors of His people, so that henceforth everywhere upon earth He is a ground of confidence to all those who are oppressed. "The sea (יָם construct state, as is frequently the case, with the retention of the *â*) of the distant ones" is that of the regions lying afar off (cf. lvi. 1). Venema observes, *Significatur, Deum esse certissimum præsidium, sive agnoscatur ab hominibus et ei fidatur, sive non* (therefore similar to γνόντες, Rom. i. 21; *Psychol.* S. 347; tr. p. 408). But according to the connection and the subjective colouring the idea seems to have, מִבְטָח וגו׳ is to be understood of the believing acknowledgment which the God of Israel attains among all mankind by reason of His judicial and redemptive self-attestation (cf. Isa. xxxiii. 13, 2 Chron. xxxii. 22 sq.). In the natural world and among men He proves Himself to be the Being girded with power to whom everything must yield. He it is who setteth fast the mountains (cf. Jer. x. 12) and stilleth the raging of the ocean. In connection with the giant mountains the poet may have had even the worldly powers (*vid.* Isa. xli. 15) in his mind; in connection with the seas he gives expression to this allegorical conjunction of thoughts. The roaring of the billows and the wild tumult of the nations as a mass in the empire of the world, both are stilled by the threatening of the God of Israel (Isa. xvii. 12–14). When He shall overthrow the proud empire of the world, whose tyranny the earth has been made to feel far and wide, then will reverential fear of Him and exultant joy at the end of the thraldom (*vid.* Isa. xiv. 3–8) become universal. אוֹתֹת (from the originally feminine אוֹת = *ăwājat*, from אָוָה, to mark, Num. xxxiv. 10), σημεῖα, is the name given here to His marvellous interpositions in the history of our earth. קְצָוֶיךָ, ver. 6 (also in Isa. xxvi. 15), out of construction is קְצָוֹת. "The exit places of the morning and of the evening" are the East and West with reference to those who dwell there. Luther erroneously understands מוֹצָאֵי as directly referring to the creatures which at morning and evening "sport about (*webern*), *i.e.* go safely and joyfully out and in." The meaning is, the regions whence the morning breaks forth and where the evening sets. The construction is zeugmatic so far as בּוֹא, not יָצָא, is said of the evening sun, but only to a certain extent, for neither does one say מבוא ערב (Ewald). Perret-Gentil ren-

ders it correctly: *les lieux d'où surgissent l'aube et le crepuscule.* God makes both these to shout for joy, inasmuch as He commands a calm to the din of war.

Vers. 10–14. The praise of God on account of the present year's rich blessing, which He has bestowed upon the land of His people. In vers. 10, 11 God is thanked for having sent down the rain required for the ploughing (*vid. Commentary on Isaiah*, ii. 522) and for the increase of the seed sown, so that, as vers. 12–14 affirm, there is the prospect of a rich harvest. The harvest itself, as follows from ver. 14*b*, is not yet housed. The whole of vers. 10, 11 is a retrospect; in vers. 12–14 the whole is a description of the blessing standing before their eyes, which God has put upon the year now drawing to a close. Certainly, if the forms רַוֵּה and נַחֵת were supplicatory imperatives, then the prayer for the early or seed-time rain would attach itself to the retrospect in ver. 11, and the standpoint would be not about the time of the Passover and Pentecost, both festivals belonging to the beginning of the harvest, but about the time of the feast of Tabernacles, the festival of thanksgiving for the harvest, and vers. 12–14 would be a glance into the future (Hitzig). But there is nothing to indicate that in ver. 11 the retrospect changes into a looking forward. The poet goes on with the same theme, and also arranges the words accordingly, for which reason רַוֵּה and נַחֵת are not to be understood in any other way. שְׁקֵק beside הַעֲשִׁיר (to enrich) signifies to cause to run over, overflow, *i.e.* to put anything in a state of plenty or abundance, from שׁוּק (*Hiph.* Joel ii. 24, to yield in abundance), سَاقَ, to push, impel, to cause to go on in succession and to follow in succession. רְבֵּה (for which we find רַבָּה in lxii. 3) is an adverb, copiously, richly (cxx. 6, cxxiii. 4, cxxix. 1), like מְאֹת, a hundred times (Eccles. viii. 12). תַּעְשְׁרֶנָּה is *Hiph.* with the middle syllable shortened, Ges. § 53, 3, rem. 4. The fountain (פֶּלֶג) of God is the name given here to His inexhaustible stores of blessing, and more particularly the fulness of the waters of the heavens from which He showers down fertilizing rain. כֵּן, "thus thoroughly," forms an alliteration with הֲכִינֹן, to prepare, and thereby receives a peculiar twofold colouring. The meaning is: God, by raising and tending, prepared the produce of

the field which the inhabitants of the land needed; for He thus thoroughly prepared the land in conformity with the fulness of His fountain, viz. by copiously watering (רַוֵּה *infin. absol.* instead of רַוֹּת, as in 1 Sam. iii. 12, 2 Chron. xxiv. 10; Ex. xxii. 22, Jer. xiv. 19, Hos. vi. 9) the furrows of the land and pressing down, *i.e.* softening by means of rain, its ridges (גְּדוּדֶיהָ, defective plural, as *e.g.* in Ruth ii. 13), which the ploughshare has made. תְּלָמֶיהָ (related by root with תֵּל, *tell*, a hill, prop. that which is thrown out to a place, that which is thrown up, a mound) signifies a furrow as being formed by casting up or (if from תָּלַם, *ébrécher*, to make a fracture, rent, or notch in anything) by tearing into, breaking up the ground; גְּדוּד (related by root with *uchdûd* and *chatt*, the usual Arabic words for a furrow*) as being formed by cutting into the ground. In ver. 12 the year in itself appears as a year of divine goodness (טוּבָה, *bonitas*), and the prospective blessing of harvest as the crown which is set upon it. For Thou hast crowned "the

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* Fürst erroneously explains תְּלָם as a bed or strip of ground between two deep furrows, in distinction from מַעֲנָה or מַעֲנִית (*vid.* on cxxix. 3), a furrow. Beds such as we have in our potato fields are unknown to Syrian agriculture. There is a mode which may be approximately compared with it called *ketif* (כָּתֵף), another far wider called *meskeba* (מִשְׁכָּבָה). The Arabic *tilm* (تِلْم, Hebrew תֶּלֶם = *talm*), according to the Ḳamûs (as actually in Magrebinish Arabic) *talam* (تَلَم), corresponds exact to our furrow, *i.e.* (as the Turkish Ḳamûs explains) a ditch-like fissure which the iron of the plough cuts into the field. Neshwân (i. 491) says: "The verb *talam*, fut. *jatlum* and *jatlim*, signifies in Jemen and in the Ghôr (the land on the shore of the Red Sea) the crevices (الشقوق) which the ploughman forms, and *tilm*, collective plural *tilâm*, is, in the countries mentioned, a furrow of the corn-field. Some persons pronounce the word even *thilm*, collective plural *thilâm*." Thus it is at the present day universally in *Ḥaurân;* in *Edre'ât* I heard the water-furrow of a corn-field called *thilm el-ḳanâh* (ثلم القناة). But this pronunciation with ث is certainly not the original one, but has arisen through a substitution of the cognate and more familiar verbal stem تلم, cf. شرم, to slit (*shurêm*, a harelip). In other parts of Syria and Palestine, also where the distinction between the sounds ت and ث is carefully observed, I have only heard the pronunciation *tilm*.—WETZSTEIN.

year of Thy goodness" and "with Thy goodness" are different assertions, with which also different (although kindred as to substance) ideas are associated. The futures after עֲטַרְתָּ depict its results as they now lie out to view. The chariot-tracks (*vid.* Deut. xxxiii. 26) drop with exuberant fruitfulness, even the meadows of the uncultivated and, without rain, unproductive pasture land (Job xxxviii. 26 sq.). The hills are personified in ver. 13*b* in the manner of which Isaiah in particular is so fond (*e.g.* ch. xliv. 23, xlix. 13), and which we find in the Psalms of his type (xcvi. 11 sqq., xcviii. 7 sqq., cf. lxxxix. 13). Their fresh, verdant appearance is compared to a festive garment, with which those which previously looked bare and dreary gird themselves; and the corn to a mantle in which the valleys completely envelope themselves (עָטַף with the accusative, like تعطّف with ب of the garment: to throw it around one, to put it on one's self). The closing words, locking themselves as it were with the beginning of the Psalm together, speak of joyous shouting and singing that continues into the present time. The meadows and valleys (Böttcher) are not the subject, of which it cannot be said that they sing; nor can the same be said of the rustling of the waving corn-fields (Kimchi). The expression requires men to be the subject, and refers to men in the widest and most general sense. Everywhere there is shouting coming up from the very depths of the breast (*Hithpal.*), everywhere songs of joy; for this is denoted by שִׁיר in distinction from קוֹל.

PSALM LXVI.

THANKSGIVING FOR A NATIONAL AND PERSONAL DELIVERANCE.

1 RAISE a joyful shout unto Elohim, all ye lands,
2 Harp the glory of His name,
Give glory as praise unto Him.
3 Say unto Elohim: "How terrible are Thy works!
By reason of Thine omnipotence must Thy foes submit to Thee.

4 All lands shall do homage to Thee and harp to Thee,
They shall harp to Thy name." (*Sela.*)

5 Come ye and see the mighty deeds of Elohim,
Who ruleth terribly over the children of men!
6 He hath turned the sea into dry land,
Through the river they passed on foot—
Then we rejoiced in Him!
7 He who ruleth in His strength for ever—
His eyes keep watch upon the nations.
Let not the rebellious thus exalt themselves! (*Sela.*)

8 Bless, O ye peoples, our God,
And make His praise to sound aloud—
9 Who putteth our soul in life,
And hath not given our feet over to stumbling.
10 For Thou hast proved us, Elohim,
Thou hast smelted us as the smelting of silver.
11 Thou didst bring us into the mountain-hold,
Thou didst lay an oppressive burden upon our loins;
12 Thou didst cause men to ride over our head,
We fell into fire and into water—
Yet Thou didst bring us out into rich abundance.

13 I will enter Thy house with burnt-offerings,
I will pay Thee my vows,
14 Which my lips have uttered,
And which my mouth hath spoken, when I was straitened.
15 Burnt-offerings of fat sheep will I bring to Thee,
Together with the incense of rams,
I will offer bullocks with kids. (*Sela.*)

16 Come, hear, and I will tell, all ye who fear Elohim,
What He hath done for my soul.
17 Unto Him with my mouth did I cry—
And a hymn was under my tongue.
18 If I had purposed evil in my heart,
The Lord would not hear.
19 Elohim hath, however, heard,
He hath hearkened to the cry of my prayer.

20 Blessed be Elohim,
Who hath not turned away my prayer
And His mercy from me.

From Ps. lxv. onwards we find ourselves in the midst of a series of Psalms which, with a varying arrangement of the words, are inscribed both מזמור and שיר (lxv.–lxviii.). The two words שִׁיר מִזְמוֹר stand according to the accents in the *stat. constr.* (lxxxviii. 1), and therefore signify a *Psalm-song.** This series, as is universally the case, is arranged according to the community of prominent watchwords. In Ps. lxv. 2 we read: "*To Thee is the vow paid,*" and in lxvi. 13: "*I will pay Thee my vows;*" in Ps. lxvi. 20: "*Blessed be Elohim,*" and in lxvii. 8: "*Elohim shall bless us.*" Besides, Ps. lxvi. and lxvii. have this feature in common, that למנצח, which occurs fifty-five times in the Psalter, is accompanied by the name of the poet in every instance, with the exception of these two anonymous Psalms. The frequently occurring *Sela* of both Psalms also indicates that they were intended to have a musical accompaniment. These annotations referring to the temple-music favour the pre-exilic rather than the post-exilic origin of the two Psalms. Both are purely Elohimic; only in one instance (lxvi. 18) does אֲדֹנָי, equally belonging to this style of Psalm, alternate with *Elohim*.

On the ground of some deliverance out of oppressive bondage that has been experienced by Israel arises in Ps. lxvi. the summons to the whole earth to raise a shout of praise unto God. The congregation is the subject speaking as far as ver. 12. From ver. 13 the person of the poet appears in the foreground; but that which brings him under obligation to present a thank-offering is nothing more nor less than that which the whole congregation, and he together with it, has experienced. It is hardly possible to define this event more minutely. The lofty consciousness of possessing a God to whom all the world must bow, whether cheerfully or against its will, became strong among the Jewish people more especially after the overthrow

* If it were meant to be rendered *canticum psalmus* (not *psalmi*) it would surely have been accented לַמְנַצֵּחַ שִׁיר מִזְמוֹר (for לְמנצח שִׁיר מזמור, according to section xviii. of the *Accentuationssystem*).

of Assyria in the reign of Hezekiah. But there is no ground for conjecturing either Isaiah or Hezekiah to be the composer of this Psalm. If עולם in ver. 7 signified the world (Hitzig), then he would be (*vid.* xxiv. 9) one of the latest among the Old Testament writers; but it has the same meaning here that it has everywhere else in Old Testament Hebrew.

In the Greek Church this Psalm is called Ψαλμὸς ἀναστάσεως; the LXX. gives it this inscription, perhaps with reference to ver. 12, ἐξήγαγες ἡμᾶς εἰς ἀναψυχήν.

Vers. 1–4. The phrase שִׂים כָּבוֹד לְ signifies "to give glory to God" in other passages (Josh. vii. 19, Isa. xlii. 12), here with a second accusative, either (1) if we take תְּהִלָּתוֹ as an accusative of the object: *facite laudationem ejus gloriam = gloriosam* (Maurer and others), or (2) if we take כָּבוֹד as an accusative of the object and the former word as an accusative of the predicate: *reddite honorem laudem ejus* (Hengstenberg), or (3) also by taking תהלתו as an apposition: *reddite honorem, scil. laudem ejus* (Hupfeld). We prefer the middle rendering: give glory as His praise, *i.e.* to Him as or for praise. It is unnecessary, with Hengstenberg, to render: How terrible art Thou in Thy works! in that case אַתָּה ought not to be wanting. מַעֲשֶׂיךָ might more readily be singular (Hupfeld, Hitzig); but these forms with the softened *Jod* of the root dwindle down to only a few instances upon closer consideration. The singular of the predicate (what a terrible affair) here, as frequently, *e.g.* cxix. 137, precedes the plural designating things. The song into which the Psalmist here bids the nations break forth, is essentially one with the song of the heavenly harpers in Apoc. xv. 3 sq., which begins, Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου.

Vers. 5–7. Although the summons: Come and see . . . (borrowed apparently from xlvi. 9), is called forth by cotemporary manifestations of God's power, the consequences of which now lie open to view, the rendering of ver. 6*c*, "then will we rejoice in Him," is nevertheless unnatural, and, rightly looked at, neither grammar nor the matter requires it. For since שָׁם in this passage is equivalent to אָז, and the future after אָז takes the signification of an aorist; and since the cohortative form of the future can also (*e.g.* after עַד, lxxiii. 7, and in clauses having a hypothetical sense) be referred to the past,

and does sometimes at least occur where the writer throws himself back into the past (2 Sam. xxii. 38), the rendering: Then did we rejoice in Him, cannot be assailed on syntactical grounds. On the "we," cf. Josh. v. 1, *Chethîb*, Hos. xii. 5 [4]. The church of all ages is a unity, the separate parts being joiñtly involved in the whole. The church here directs the attention of all the world to the mighty deeds of God at the time of the deliverance from Egypt, viz. the laying of the Red Sea and of Jordan dry, inasmuch as it can say in ver. 7, by reason of that which it has experienced in the present, that the sovereign power of God is ever the same: its God rules in His victorious might עוֹלָם, *i.e.* not "over the world," because that ought to be בָּעוֹלָם, but "in eternity" (accusative of duration, as in lxxxix. 2 sq., xlv. 7), and therefore, as in the former days, so also in all time to come. His eyes keep searching watch among the peoples; the rebellious, who struggle against His yoke and persecute His people, had better not rise, it may go ill with them. The *Chethîb* runs יָרִימוּ, for which the *Kerî* is יָרוּמוּ. The meaning remains the same; הָרִים can (even without יָד, רֹאשׁ, קֶרֶן, lxv. 5) mean "to practise exaltation," *superbire*. By means of לָמוֹ this proud bearing is designated as being egotistical, and as unrestrainedly boastful. Only let them not imagine themselves secure in their arrogance! There is One more exalted, whose eye nothing escapes, and to whose irresistible might whatever is not conformed to His gracious will succumbs.

Vers. 8–12. The character of the event by which the truth has been verified that the God who redeemed Israel out of Egypt still ever possesses and exercises to the full His ancient sovereign power, is seen from this reiterated call to the peoples to share in Israel's *Gloria*. God has averted the peril of death and overthrow from His people: He has put their soul in life (בַּחַיִּים, like בַּיֶּשַׁע in xii. 6), *i.e.* in the realm of life; He has not abandoned their foot to tottering unto overthrow (מוֹט the substantive, as in cxxi. 3; cf. the reversed construction in lv. 23). For God has cast His people as it were into a smelting-furnace or fining-pot in order to purify and to prove them by suffering;—this is a favourite figure with Isaiah and Jeremiah, but is also found in Zech. xiii. 9, Mal. iii. 3. Ezek. xix. 9 is decisive concerning the meaning of מְצוּדָה, where הביא

במצודות signifies "to bring into the holds or prisons;" besides, the figure of the fowling-net (although this is also called מְצוּדָה as well as מָצוֹדָה) has no footing here in the context. מְצוּדָה (*vid.* xviii. 3) signifies *specula*, and that both a natural and an artificial watch-post on a mountain; here it is the mountain-hold or prison of the enemy, as a figure of the total loss of freedom. The laying on of a heavy burden mentioned by the side of it in ver. 11*b* also accords well with this. מוּעָקָה, a being oppressed, the pressure of a burden, is a *Hophal* formation, like מֻטָּה, a being spread out, Isa. viii. 8; cf. the similar masculine forms in lxix. 3, Isa. viii. 13, xiv. 6, xxix. 3. The loins are mentioned because when carrying heavy loads, which one has to stoop down in order to take up, the lower spinal region is called into exercise. אֱנוֹשׁ is frequently (ix. 20 sq., x. 18, lvi. 2, Isa. li. 12, 2 Chron. xiv. 10) the word used for tyrants as being wretched mortals, perishable creatures, in contrast with their all the more revolting, imperious, and self-deified demeanour. God so ordered it, that "wretched men" rode upon Israel's head. Or is it to be interpreted: He caused them to pass over Israel (cf. cxxix. 3, Isa. li. 23)? It can scarcely mean this, since it would then be *in dorso nostro*, which the Latin versions capriciously substitute. The preposition לְ instead of עַל is used with reference to the phrase לְ יָשַׁב: sitting upon Israel's head, God caused them to ride along, so that Israel was not able to raise its head freely, but was most ignominiously wounded in its self-esteem. Fire and water are, as in Isa. xliii. 2, a figure of vicissitudes and perils of the most extreme character. Israel was nigh to being burnt up and drowned, but God led it forth לָרְוָיָה, to an abundant fulness, to abundance and superabundance of prosperity. The LXX., which renders *εἰς ἀναψυχήν* (Jerome absolutely: *in refrigerium*), has read לָרְוָחָה; Symmachus, *εἰς εὐρυχωρίαν*, probably reading לָרְחָבָה (cxix. 45, xviii. 20). Both give a stronger antithesis. But the state of straitness or oppression was indeed also a state of privation.

Vers. 13–15. From this point onwards the poet himself speaks, but, as the diversity and the kind of the sacrifices show, as being a member of the community at large. The עוֹלוֹת stand first, the gifts of adoring homage; בְּ is the *Beth* of the accompaniment, as in Lev. xvi. 3, 1 Sam. i. 24, cf. Heb. ix. 25.

"My vows" refer more especially to שֶׁלָּמַי נֶדֶר. פָּצָה פֶּה also occurs elsewhere of the involuntary vowing to do extraordinary things urged from one by great distress (Judg. xi. 35). אֲשֶׁר is an accusative of the object relating to the vows, *quæ aperuerunt = aperiendo nuncupaverunt labia mea* (Geier). In ver. 15 עָשָׂה is used directly (like the Aramaic and Phœnician עבד) in the signification "to sacrifice" (Ex. xxix. 36–41, and frequently), alternates with הֶעֱלָה, the synonym of הִקְטִיר. The sacrifices to be presented are enumerated. מֵיחִים (incorrect for מְחִים) are marrowy, fat lambs; lambs and bullocks (בָּקָר) have the most universal appropriation among the animals that were fit for sacrifices. The ram (אַיִל), on the contrary, is the animal for the whole burnt-offering of the high priest, of the princes of the tribes, and of the people; and appears also as the animal for the shelamim only in connection with the shelamim of Aaron, of the people, of the princes of the tribes, and, in Num. vi. 14, of the Nazarite. The younger he-goat (עַתּוּד) is never mentioned as an animal for the whole burnt-offering; but, indeed, as an animal for the shelamim of the princes of the tribes in Num. ch. vii. It is, therefore, probable that the shelamim which were to be offered in close connection with the whole burnt-offerings are introduced by עִם, so that קְטֹרֶת signifies the fat portions of the shelamim upon the altar smoking in the fire. The mention of "rams" renders it necessary that we should regard the poet as here comprehending himself among the people when he speaks thus.

Vers. 16–20. The words in ver. 16 are addressed in the widest extent, as in vers. 5 and 2, to all who fear God, wheresoever such are to be found on the face of the earth. To all these, for the glory of God and for their own profit, he would gladly relate what God has made him to experience. The individual-looking expression לְנַפְשִׁי is not opposed to the fact of the occurrence of a marvellous answering of prayer, to which he refers, being one which has been experienced by him in common with the whole congregation. He cried unto God with his mouth (that is to say, not merely silently in spirit, but audibly and importunately), and a hymn (רוֹמַם,* something

* Kimchi (*Michlol* 146*a*) and Parchon (under רמם) read רוֹמַם with *Pathach*; and Heidenheim and Baer have adopted it.

that rises, collateral form to רוֹמֵם, as עוֹלָל and שׁוֹבָב to עוֹלֵל and שׁוֹבֵב) was under my tongue; *i.e.* I became also at once so sure of my being heard, that I even had the song of praise in readiness (*vid.* x. 7), with which I had determined to break forth when the help for which I had prayed, and which was assured to me, should arrive. For the purpose of his heart was not at any time, in contradiction to his words, אָוֶן, God-abhorred vileness or worthlessness; רָאָה with the accusative, as in Gen. xx. 10, Ps. xxxvii. 37: to aim at, or design anything, to have it in one's eye. We render: If I had aimed at evil in my heart, the Lord would not hear; not: He would not have heard, but: He would not on any occasion hear. For a hypocritical prayer, coming from a heart which has not its aim sincerely directed towards Him, He does not hear. The idea that such a heart was not hidden behind his prayer is refuted in ver. 19 from the result, which is of a totally opposite character. In the closing doxology the accentuation rightly takes תְּפִלָּתִי וְחַסְדּוֹ as belonging together. Prayer and mercy stand in the relation to one another of call and echo. When God turns away from a man his prayer and His mercy, He commands him to be silent and refuses him a favourable answer. The poet, however, praises God that He has deprived him neither of the joyfulness of prayer nor the proof of His favour. In this sense Augustine makes the following practical observation on this passage: *Cum videris non a te amotam deprecationem tuam, securus esto, quia non est a te amota misericordia ejus.*

PSALM LXVII.

HARVEST THANKSGIVING SONG.

2 ELOHIM be merciful unto us and bless us,
May He cause His face to shine among us—(*Sela.*)

3 That Thy way may be known upon earth,
Among all the heathen Thy salvation.

4 *Peoples shall praise Thee, Elohim,*
The peoples shall praise Thee, all of them.

5 Nations shall rejoice and shout for joy,
For Thou wilt judge peoples in uprightness,
And the nations upon earth Thou wilt lead. (*Sela.*)

6 *Peoples shall praise Thee, Elohim,*
The peoples shall praise Thee, all of them.

7 The earth hath yielded her fruit,
Elohim our God doth bless us.

8 Elohim shall bless us,
And all the ends of the earth shall fear Him.

Like Ps. lxv., this Psalm, inscribed *To the Precentor, with accompaniment of stringed instruments, a song-Psalm* (מזמור שיר), also celebrates the blessing upon the cultivation of the ground. As Ps. lxv. contemplated the corn and fruits as still standing in the fields, so this Psalm contemplates, as it seems, the harvest as already gathered in, in the light of the redemptive history. Each plentiful harvest is to Israel a fulfilment of the promise given in Lev. xxvi. 4, and a pledge that God is with His people, and that its mission to the whole world (of peoples) shall not remain unaccomplished. This mission-tone referring to the end of God's work here below is unfortunately lost in the church's closing strain, "God be gracious and merciful unto us," but it sounds all the more distinctly and sweetly in Luther's hymn, "*Es woll uns Gott genädig sein*," throughout.

There are seven stanzas: twice three two-line stanzas, having one of three lines in the middle, which forms the clasp or spangle of the septiad, a circumstance which is strikingly appropriate to the fact that this Psalm is called "the Old Testament Paternoster" in some of the old expositors.* The second half after the three-line stanza begins in ver. 6 exactly as the first closed in ver. 4. יְבָרְכֵנוּ is repeated three times, in order that the whole may bear the impress of the blessing of the priest, which is threefold.

* *Vid.* Sonntag's *Tituli Psalmorum* (1687), where it is on this account laid out as the Rogate Psalm.

Vers. 2, 3. The Psalm begins (ver. 2) with words of the priest's benediction in Num. vi. 24–26. By אִתָּנוּ the church desires for itself the unveiled presence of the light-diffusing loving countenance of its God. Here, after the echo of the holiest and most glorious benediction, the music strikes in. With ver. 3 the *Beracha* passes over into a *Tephilla*. לָדַעַת is conceived with the most general subject: that one may know, that may be known Thy way, etc. The more graciously God attests Himself to the church, the more widely and successfully does the knowledge of this God spread itself forth from the church over the whole earth. They then know His דֶּרֶךְ, *i.e.* the progressive realization of His counsel, and His יְשׁוּעָה, the salvation at which this counsel aims, the salvation not of Israel merely, but of all mankind.

Vers. 4, 5. Now follows the prospect of the entrance of all peoples into the kingdom of God, who will then praise Him in common with Israel as their God also. His judging (שׁפט) in this instance is not meant as a judicial punishment, but as a righteous and mild government, just as in the christological parallels lxxii. 12 sq., Isa. xi. 3 sq. מִישׁוֹר in an ethical sense for מֵישָׁרִים, as in xlv. 7, Isa. xi. 4, Mal. ii. 6. תַּנְחֵם as in xxxi. 4 of gracious guidance (otherwise than in Job xii. 23).

Vers. 6–8. The joyous prospect of the conversion of heathen, expressed in the same words as in ver 4, here receives as its foundation a joyous event of the present time: the earth has just yielded its fruit (cf. lxxxv. 13), the fruit that had been sown and hoped for. This increase of corn and fruits is a blessing and an earnest of further blessing, by virtue of which (Jer. xxxiii. 9, Isa. lx. 3; cf. on the contrary Joel ii. 17) it shall come to pass that all peoples unto the uttermost bounds of the earth shall reverence the God of Israel. For it is the way of God, that all the good that He manifests towards Israel shall be for the well-being of mankind.

PSALM LXVIII.

HYMN OF WAR AND VICTORY IN THE STYLE OF DEBORAH.

2 LET Elohim arise, let His enemies be scattered,
And let those who hate Him flee before His face.

3 As smoke is driven away, do Thou drive them away;
As wax melteth before the fire,
Let the wicked perish before Elohim.

4 And let the righteous rejoice, let them exult before Elohim,
And let them be glad with joy.
5 Sing unto Elohim, harp His name,
Pave a highway for Him who rideth along through the steppes;
Jāh is His name, and exult ye before Him.

6 A Father of the fatherless and an Advocate of the widows
Is Elohim in His holy habitation.
7 Elohim maketh a household for the solitary,
He leadeth forth prisoners into prosperity;
Yet the rebellious abide in a land of drought.

8 Elohim, when Thou wentest forth before Thy people,
When Thou didst march along in the wilderness—(*Sela.*)
9 The earth shook,
The heavens also dropped before Elohim,
Yon Sinai before Elohim, the God of Israel.

10 With plentiful rain didst Thou, Elohim, water Thine inheritance,
And when it was parched, THOU hast confirmed it.
11 Thy creatures have settled down therein,
Thou didst provide with Thy goodness for the poor, Elohim.

12 The Lord will sound forth the mandate;
Of the women who herald victory there is a great army.
13 The kings of hosts shall flee, shall flee,
And she that tarrieth at home shall divide the spoil.

14 If ye encamp among the sheep-folds,
The dove's wings are covered with silver
And her feathers with glistening gold.
15 When the Almighty scattereth kings therein,
It becometh snow-white upon Zalmon.

16 A mountain of Elohim is the mountain of Bashan,
A mountain full of peaks is the mountain of Bashan.
17 Why look ye enviously, ye many-peaked mountains,
Upon the mountain which Elohim hath chosen, to dwell thereon?
Yea, Jahve will dwell [there] for ever.

18 The war-chariots of Elohim are myriads, a thousand thousands,
The Lord is among them, it is a Sinai in holiness.
19 Thou hast ascended up to the height, Thou hast led captives captive,
Thou hast received gifts among men,
Even from the rebellious, that Jāh Elohim might dwell [there].

20 Blessed be the Lord:
Day by day doth He bear our burden,
He, God, is our salvation. (*Sela.*)
21 He, God, is to us a God for deeds of deliverance,
And Jahve the Lord hath ways of escape for death.

22 Yea, Elohim will smite the head of His enemies,
The hairy scalp of him who stalketh along in his trespasses.
23 The Lord hath said: Out of Bashan will I bring back,
I will bring back out of the depths of the sea,
24 That thou mayest bathe thy foot in blood,
That the tongue of thy dogs may have its share of the enemy.

25 They behold Thy splendid procession, Elohim,
The splendid procession of my God, my King in holiness.
26 Before went the singers, behind the players on stringed instruments,
In the midst of damsels striking timbrels.
27 In the choirs of the congregation bless ye Elohim,
The Lord, ye who are out of the fountain of Israel.
28 There is Benjamin the youngest, their ruler;
The princes of Judah—their motley band,
The princes of Zebulun, the princes of Naphtali.

29 Thy God hath commanded thy supreme power—
Uphold in power, Elohim, what Thou hast wrought for us!—
30 From Thy temple above Jerusalem
Let kings present offerings into Thee.
31 Threaten the wild beast of the reed, the troops of bulls with the calves of the people,
That they may prostrate themselves with ingots of silver!—
He hath scattered the peoples that delight in wars.
32 Magnates come out of Egypt,
Cush—quickly do his hands stretch out unto Elohim.

33 Ye kingdoms of the earth, sing unto Elohim,
Praising the Lord with stringed instruments—(*Sela.*)
34 To Him who rideth in the heaven of heavens of the primeval time—
Lo, He made Himself heard with His voice, a mighty voice.
35 Ascribe ye might unto Elohim!

Over Israel is His majesty,
And His omnipotence in the heights of the heavens.
36 Terrible is Elohim out of thy sanctuaries;
"The God of Israel giveth might and abundant strength to the people!"
Blessed be Elohim!

Is it not an admirably delicate tact with which the collector makes the מזמור שיר lxviii. follow upon the מזמור שיר lxvii.? The latter began with the echo of the benediction which Moses puts into the mouth of Aaron and his sons, the former with a repetition of those memorable words in which, at the breaking up of the camp, he called upon Jahve to advance before Israel (Num. x. 35). "It is in reality," says Hitzig of Ps. lxviii., "no easy task to become master of this Titan." And who would not agree with him in this remark? It is a Psalm in the style of Deborah, stalking along upon the highest pinnacle of hymnic feeling and recital; all that is most glorious in the literature of the earlier period is concentrated in it: Moses' memorable words, Moses' blessing, the prophecies of Balaam, the Deuteronomy, the Song of Hannah re-echo here. But over and above all this, the language is so bold and so

peculiarly its own, that we meet with no less than thirteen words that do not occur anywhere else. It is so distinctly Elohimic in its impress, that the simple *Elohim* occurs twenty-three times; but in addition to this, it is as though the whole cornucopia of divine names were poured out upon it: יהוה in ver. 17; אדני six times; אֵל twice; שַׁדַּי in ver. 15; יָהּ in ver. 5; יהוה אדני in ver. 21; יה אלהים in ver. 19; so that this Psalm among all the Elohimic Psalms is the most resplendent. In connection with the great difficulty that is involved in it, it is no wonder that expositors, more especially the earlier expositors, should differ widely in their apprehension of it as a whole or in separate parts. This circumstance has been turned to wrong account by Ed. Reuss in his essay, "*Der acht-und-sechzigste Psalm, Ein Denkmal exegetischer Noth und Kunst zu Ehren unsrer ganzen Zunft*, Jena, 1851," for the purpose of holding up to ridicule the uncertainty of Old Testament exegesis, as illustrated in this Psalm.

The Psalm is said, as Reuss ultimately decides, to have been written between the times of Alexander the Great and the Maccabees, and to give expression to the wish that the Israelites, many of whom were far removed from Palestine and scattered abroad in the wide earth, might soon be again united in their fatherland. But this apprehension rests entirely upon violence done to the exegesis, more particularly in the supposition that in ver. 23 the exiles are the persons intended by those whom God will bring back. Reuss makes out those who are brought back out of Bashan to be the exiles in Syria, and those who are brought back out of the depths of the sea he makes out to be the exiles in Egypt. He knows nothing of the remarkable concurrence of the mention of the Northern tribes (including Benjamin) in ver. 28 with the Asaphic Psalms: Judah and Benjamin, to his mind, is Judæa; and Zebulun and Naphtali, Galilee in the sense of the time after the return from exile. The "wild beast of the reed" he correctly takes to be an emblem of Egypt; but he makes use of violence in order to bring in a reference to Syria by the side of it. Nevertheless Olshausen praises the services Reuss has rendered with respect to this Psalm; but after incorporating two whole pages of the "*Denkmal*" in his commentary he cannot satisfy himself with the period between Alexander and the Maccabees, and by

means of three considerations arrives, in this instance also, at the common refuge of the Maccabæan period, which possesses such an irresistible attraction for him.

In opposition to this transplanting of the Psalm into the time of the Maccabees we appeal to Hitzig, who is also quick-sighted enough, when there is any valid ground for it, in finding out Maccabæan Psalms. He refers the Psalm to the victorious campaign of Joram against faithless Moab, undertaken in company with Jehoshaphat. Böttcher, on the other hand, sees in it a festal hymn of triumph belonging to the time of Hezekiah, which was sung antiphonically at the great fraternizing Passover after the return home of the young king from one of his expeditions against the Assyrians, who had even at that time fortified themselves in the country east of the Jordan (Bashan). Thenius (following the example of Rödiger) holds a different view. He knows the situation so very definitely, that he thinks it high time that the discussion concerning this Psalm was brought to a close. It is a song composed to inspirit the army in the presence of the battle which Josiah undertook against Necho, and the prominent, hateful character in ver. 22 is Pharaoh with his lofty artificial adornment of hair upon his shaven head. It is, however, well known what a memorably tragical issue for Israel that battle had; the Psalm would therefore be a memorial of the most lamentable disappointment.

All these and other recent expositors glory in not advancing any proof whatever in support of the inscribed לדוד. And yet there are two incidents in David's life, with regard to which the Psalm ought first of all to be accurately looked at, before we abandon this לדוד to the winds of conjecture. The first is the bringing home of the Ark of the covenant to Zion, to which, *e.g.*, Franz Volkmar Reinhard (in vol. ii. of the Velthusen *Commentationes Theol.* 1795), Stier, and Hofmann refer the Psalm. But the manner in which the Psalm opens with a paraphrase of Moses' memorable words is at once opposed to this; and also the impossibility of giving unity to the explanation of its contents by such a reference is against it. Jahve has long since taken up His abode upon the holy mountain; the poet in this Psalm, which is one of the Psalms of war and victory, describes how the exalted One, who now, however, as

in the days of old, rides along through the highest heavens at the head of His people, casts down all powers hostile to Him and to His people, and compels all the world to confess that the God of Israel rules from His sanctuary with invincible might. A far more appropriate occasion is, therefore, to be found in the Syro-Ammonitish war of David, in which the Ark was taken with them by the people (2 Sam. xi. 11); and the hymn was not at that time first of all composed when, at the close of the war, the Ark was brought back to the holy mountain (Hengstenberg, Reinke), but when it was set in motion from thence at the head of Israel as they advanced against the confederate kings and their army (2 Sam. x. 6). The war lasted into the second year, when a second campaign was obliged to be undertaken in order to bring it to an end; and this fact offers at least a second possible period for the origin of the Psalm. It is clear that in vers. 12–15, and still more clear that in vers. 20–24 (and from a wider point of view, vers. 29–35), the victory over the hostile kings is only hoped for, and in vers. 25–28, therefore, the pageantry of victory is seen as it were beforehand. It is the spirit of faith, which here celebrates beforehand the victory of Jahve, and sees in the single victory a pledge of His victory over all the nations of the earth. The theme of the Psalm, generalized beyond its immediate occasion, is the victory of the God of Israel over the world. Regarded as to the nature of its contents, the whole divides itself into two halves, vers. 2–19, 20–35, which are on the whole so distinct that the first dwells more upon the mighty deed God has wrought, the second upon the impressions it produces upon the church and upon the peoples of the earth; in both parts it is viewed now as future, now as past, inasmuch as the longing of prayer and the confidence of hope soar aloft to the height of prophecy, before which futurity lies as a fulfilled fact. The musical *Sela* occurs three times (vers. 8, 20, 33). These three *forte* passages furnish important points of view for the apprehension of the collective meaning of the Psalm.

But is David after all the author of this Psalm? The general character of the Psalm is more Asaphic than Davidic (*vid. Habakkuk*, S. 122). Its references to Zalmon, to Benjamin and the Northern tribes, to the song of Deborah, and in general to the Book of Judges (although not in its present

form), give it an appearance of being Ephraimitish. Among the Davidic Psalms it stands entirely alone, so that criticism is quite unable to justify the לדוד. And if the words in ver. 29*a* are addressed to the king, it points to some other poet than David. But is it to a cotemporary poet? The mention of the sanctuary on Zion in vers. 30, 36, does not exclude such an one. Only the threatening of the "wild beast of the sedge" (ver. 31) seems to bring us down beyond the time of David; for the inflammable material of the hostility of Egypt, which broke out into a flame in the reign of Rehoboam, was first gathering towards the end of Solomon's reign. Still Egypt was never entirely lost sight of from the horizon of Israel; and the circumstance that it is mentioned in the first rank, where the submission of the kingdoms of this world to the God of Israel is lyrically set forth in the prophetic prospect of the future, need not astonish one even in a poet of the time of David. And does not ver. 28 compel us to keep on this side of the division of the kingdom? It ought then to refer to the common expedition of Jehoram and Jehoshaphat against Moab (Hitzig), the indiscriminate celebration of which, however, was no suitable theme for a psalmist.

Vers. 2–7. The Psalm begins with the expression of a wish that the victory of God over all His foes and the triumphant exultation of the righteous were near at hand. Ewald and Hitzig take יקום אלהים hypothetically: If God arise, His enemies will be scattered. This rendering is possible in itself so far as the syntax is concerned, but here everything conspires against it; for the futures in vers. 2–4 form an unbroken chain; then a glance at the course of the Psalm from ver. 20 onwards shows that the circumstances of Israel, under which the poet writes, urged forth the wish: let God arise and humble His foes; and finally the primary passage, Num. x. 35, makes it clear that the futures are the language of prayer transformed into the form of the wish. In ver. 3 the wish is addressed directly to God Himself, and therefore becomes petition. תְּנֻדֹּף is inflected (as *vice versâ* יְרֻדֹּף, vii. 6, from יְרוּדֹף) from הִנָּדֹף (like הִנָּתֵן, Jer. xxxii. 4); it is a violation of all rule in favour of the conformity of sound (cf. הִקְצוֹת for הַקְצוֹת, Lev. xiv. 43, and *supra* on li. 6) with תְּנֻדֹּף, the object of which is easily supplied (*dispellas*,

sc. hostes tuos), and is purposely omitted in order to direct attention more stedfastly to the omnipotence which to every creature is so irresistible. Like smoke, wax (דּוֹנֵג, root דנג, תהך, Sanscrit *tak*, to shoot past, to run, Zend *tak'*, whence *vitak'ina*, dissolving, Neo-Persic *gudâchten;* causative: to cause to run in different directions = to melt or smelt) is an emblem of human feebleness. As Bakius observes, *Si creatura creaturam non fert, quomodo creatura creatoris indignantis faciem ferre possit?* The wish expressed in ver. 4 forms the obverse of the preceding. The expressions for joy are heaped up in order to describe the transcendency of the joy that will follow the release from the yoke of the enemy. לִפְנֵי is expressively used in alternation with מִפְּנֵי in vers. 2, 3: by the wrathful action, so to speak, that proceeds from His countenance [just as the heat radiating from the fire melts the wax] the foes are dispersed, whereas the righteous rejoice before His gracious countenance.

As the result of the challenge that has been now expressed in vers. 2–4, Elohim, going before His people, begins His march; and in ver. 5 an appeal is made to praise Him with song, His name with the music of stringed instruments, and to make a way along which He may ride בָּעֲרָבוֹת. In view of ver. 34 we cannot take ערבות, as do the Targum and Talmud (*B. Chagiga* 12*b*), as a name of one of the seven heavens, a meaning to which, apart from other considerations, the verb עָרַב, to be effaced, confused, dark, is not an appropriate stem-word; but it must be explained according to Isa. xl. 3. There Jahve calls in the aid of His people, here He goes forth at the head of His people; He rides through the steppes in order to fight against the enemies of His people. Not merely the historical reference assigned to the Psalm by Hitzig, but also the one adopted by ourselves, admits of allusion being made to the "steppes of Moab;" for the way to Mêdebâ, where the Syrian mercenaries of the Ammonites had encamped (1 Chron. xix. 7), lay through these steppes, and also the way to Rabbath Ammon (2 Sam. x. 7 sq.). סֹלּוּ calls upon them to make a way for Him, the glorious, invincible King (cf. Isa. lvii. 14, lxii. 10); סָלַל signifies to cast up, heap up or pave, viz. a raised and suitable street or highway, Symmachus *καταστρώσατε*. He who thus rides along makes the salvation of His people His aim: "Jāh is His name, therefore shout with joy before Him." The *Beth*

in בְּיָהּ (Symmachus, Quinta: ἴα) is the *Beth essentiæ*, which here, as in Isa. xxvi. 4, stands beside the subject: His name is (exists) in יה, *i.e.* His essential name is יה, His self-attestation, by which He makes Himself capable of being known and named, consists in His being the God of salvation, who, in the might of free grace, pervades all history. This Name is a fountain of exultant rejoicing to His people.

This Name is exemplificatively unfolded in vers. 6 sq. The highly exalted One, who sits enthroned in the heaven of glory, rules in all history here below and takes an interest in the lowliest more especially, in all circumstances of their lives following after His own to succour them. He takes the place of a father to the orphan. He takes up the cause of the widow and contests it to a successful issue. Elohim is one who makes the solitary or isolated to dwell in the house; בַּיְתָה with *He locale*, which just as well answers the question where? as whither? בַּיִת, a house = family bond, is the opposite of יָחִיד, *solitarius*, recluse, xxv. 16. Dachselt correctly renders it, *in domum, h.e. familiam numerosam durabilemque eos ut patres-familias plantabit.* He is further One who brings forth (out of the dungeon and out of captivity) those who are chained into abundance of prosperity. בּוֹשָׁרוֹת, occurring only here, is a *pluralet.* from בָּשֶׁר, synonym אָשֶׁר, to be straight, fortunate. Ver. 7*c* briefly and sharply expresses the reverse side of this His humanely condescending rule among mankind. אַךְ is here (cf. Gen. ix. 4, Lev. xi. 4) restrictive or adversative (as is more frequently the case with אָכֵן); and the preterite is the preterite of that which is an actual matter of experience. The סוֹרְרִים, *i.e.* (not from סוּר, the apostate ones, Aquila ἀφιστάμενοι, but as in lxvi. 7, from סָרַר) the rebellious, Symmachus ἀπειθεῖς, who were not willing to submit to the rule of so gracious a God, had ever been excluded from these proofs of favour. These must inhabit צְחִיחָה (accusative of the object), a sun-scorched land; from צָחַח, to be dazzlingly bright, sunny, dried or parched up. They remain in the desert without coming into the land, which, fertilized by the waters of grace, is resplendent with a fresh verdure and with rich fruits. If the poet has before his mind in connection with this the bulk of the people delivered out of Egypt, ὧν τὰ κῶλα ἔπεσαν ἐν τῇ ἐρήμῳ (Heb. iii. 17), then the transition to what follows is

much more easily effected. There is, however, no necessity for any such intermediation. The poet had the march through the desert to Canaan under the guidance of Jahve, the irresistible Conqueror, in his mind even from the beginning, and now he expressly calls to mind that marvellous divine leading in order that the present age may take heart thereat.

Vers. 8–11. In vers. 8 sq. the poet repeats the words of Deborah (Judg. v. 4 sq.), and her words again go back to Deut. xxxiii. 2, cf. Ex. xix. 15 sqq.; on the other hand, our Psalm is the original to Hab. ch. iii. The martial verb יָצָא represents Elohim as, coming forth from His heavenly dwelling-place (Isa. xxvi. 21), He places Himself at the head of Israel. The stately verb צָעַד represents Him as He accompanies the hosts of His people with the step of a hero confident of victory; and the terrible name for the wilderness, יְשִׁימוֹן, is designedly chosen in order to express the contrast between the scene of action and that which they beheld at that time. The verb to זֶה סִינַי is easily supplied; Dachselt's rendering according to the accents is correct: *hic mons Sinai* (sc. *in specie ita tremuit*). The description fixes our attention upon Sinai as the central point of all revelations of God during the period of deliverance by the hand of Moses, as being the scene of the most glorious of them all (*vid.* on Hab. p. 136 sq.). The majestic phenomena which proclaimed the nearness of God are distributed over the whole journeying, but most gloriously concentrated themselves at the giving of the Law on Sinai. The earth trembled throughout the extended circuit of this vast granite range, and the heavens dropped, inasmuch as the darkness of thunder clouds rested upon Sinai, pierced by incessant lightnings (Ex. ch. xix.). There, as the original passages describe it, Jahve met His people; He came from the east, His people from the west; there they found themselves together, and shaking the earth, breaking through the heavens, He gave them a pledge of the omnipotence which should henceforth defend and guide them. The poet has a purpose in view in calling Elohim in this passage "the God of Israel;" the covenant relationship of God to Israel dates from Sinai, and from this period onwards, by reason of the Tôra, He became Israel's King (Deut. xxxiii. 5). Since the statement of a fact of earlier history has preceded, and since the preterites alternate with

them, the futures that follow in vers. 10, 11 are to be understood as referring to the synchronous past; but hardly so that ver. 10 should refer to the miraculous supply of food, and more especially the rain of manna, during the journeyings through the wilderness. The giving of the Law from Sinai has a view to Israel being a settled, stationary people, and the deliverance out of the land of bondage only finds its completion in the taking and maintaining possession of the Land of Promise. Accordingly vers. 10, 11 refer to the blessing and protection of the people who had taken up their abode there.

The נַחֲלָה of God (*genit. auctoris*, as in 2 Macc. ii. 4) is the land assigned by Him to Israel as an inheritance; and גֶּשֶׁם נְדָבוֹת an emblem of the abundance of gifts which God has showered down upon the land since Israel took up its abode in it. נְדָבָה is the name given to a deed and gift springing from an inward impulse, and in this instance the intensive idea of richness and superabundance is associated therewith by means of the plural; גֶּשֶׁם נְדָבוֹת is a shower-like abundance of good gifts descending from above. The *Hiphil* הֵנִיף here governs a double accusative, like the *Kal* in Prov. vii. 17, in so far, that is, as נחלתך is drawn to ver. 10*a*; for the accentuation, in opposition to the Targum, takes נחלתך ונלאה together: Thine inheritance and that the parched one (*Waw epexeget.* as in 1 Sam. xxviii. 3, Amos iii. 11, iv. 10). But this "and that" is devoid of aim; why should it not at once be read הַנִּלְאָה? The rendering of Böttcher, "Thy sickened and wearied," is inadmissible, too, according to the present pointing; for it ought to be נַחֲלָתְךָ or נַחֲלָתֶךָ. And with a suffix this *Niphal* becomes ambiguous, and more especially so in this connection, where the thought of נַחֲלָה, an inherited possession, a heritage, lies so naturally at hand. נַחֲלָתְךָ is therefore to be drawn to ver. 10*a*, and ver. 10*b* must begin with וְנִלְאָה, as in the LXX., *καὶ ἠσθένησε, σὺ δὲ κατηρτίσω αὐτήν*. It is true נִלְאָה is not a hypothetical preterite equivalent to וְנִלְאֲתָה; but, as is frequently the case with the anarthrous participle (Ew. § 341, *b*), it has the value of a hypothetical clause: "and if it (Israel's inheritance) were in a parched, exhausted condition (cf. the cognate root לָהָה, Gen. xlvii. 13), then hast Thou always made it again firm" (viii. 4, Ex. xv. 17), *i.e.* strengthened, enlivened it. Even here the idea of the inhabitants is closely associated with the land itself;

in ver. 11 they are more especially thought of: "Thy creatures dwelt therein." Nearly all modern expositors take חַיָּה either according to 2 Sam. xxiii. 11, 13 (cf. 1 Chron. xi. 15), in the signification tent-circle, ring-camp (root חוּ, حو, to move in a circle, to encircle, to compass), or in the signification of حَيّ (from حَيِيَ = חָיָה, חַיָּה), a race or tribe, *i.e.* a collection of living beings (cf. חַיִּי, 1 Sam. xviii. 18). But the Asaphic character of this Psalm, which is also manifest in other points, is opposed to this rendering. This style of Psalm is fond of the comparison of Israel to a flock, so that also in lxxiv. 19 חית עניך signifies nothing else than "the creatures [*Gethier*, collective] of Thy poor, Thy poor creatures." This use of חַיָּה is certainly peculiar; but not so remarkable as if by the "creatures of God" we had to understand, with Hupfeld, the quails (Ex. ch. xvi.). The avoiding of בְּהֵמָה on account of the idea of *brutum* (lxxiii. 22) which is inseparable from this word, is sufficient to account for it; in חיה, *ζῶον*, there is merely the notion of moving life. We therefore are to explain it according to Mic. vii. 14, where Israel is called a flock dwelling in a wood in the midst of Carmel: God brought it to pass, that the flock of Israel, although sorely persecuted, nevertheless continued to inhabit the land. בָּהּ, as in ver. 15, refers to Canaan. עָנְיֶךָ in ver. 11*b* is the *ecclesia pressa* surrounded by foes on every side: Thou didst prepare for Thy poor with Thy goodness, Elohim, *i.e.* Thou didst regale or entertain Thy poor people with Thy possessions and Thy blessings. הֵכַנְתָּ לְ, as in Gen. xliii. 16, 1 Chron. xii. 39, to make ready to eat, and therefore to entertain; טוֹבָה as in lxv. 12, טוּב ה׳, Jer. xxxi. 12. It would be quite inadmissible, because tautological, to refer תָּכִין to the land according to lxv. 10 (Ewald), or even to the desert (Olshausen), which the description has now left far behind.

Vers. 12–15. The futures that now follow are no longer to be understood as referring to previous history; they no longer alternate with preterites. Moreover the transition to the language of address in ver. 14 shows that the poet here looks forth from his present time and circumstances into the future; and the introduction of the divine name אֲדֹנָי, after *Elohim* has been used eleven times, is an indication of a new

commencement. The prosperous condition in which God places His church by giving it the hostile powers of the world as a spoil is depicted. The noun אֹמֶר, never occurring in the genitival relationship, and never with a suffix, because the specific character of the form would be thereby obliterated, always denotes an important utterance, more particularly God's word of promise (lxxvii. 9), or His word of power (Hab. iii. 9), which is represented elsewhere as a mighty voice of thunder (lxviii. 34, Isa. xxx. 30), or a trumpet-blast (Zech. ix. 14); in the present instance it is the word of power by which the Lord suddenly changes the condition of His oppressed church. The entirely new state of things which this omnipotent behest as it were conjures into existence is presented to the mind in ver. 12*b*: the women who proclaim the tidings of victory—a great host. Victory and triumph follow upon God's אֹמֶר, as upon His creative יְהִי. The deliverance of Israel from the army of Pharaoh, the deliverance out of the hand of Jabin by the defeat of Sisera, the victory of Jephthah over the Ammonites, and the victorious single combat of David with Goliath were celebrated by singing women. God's decisive word shall also go forth this time, and of the evangelists, like Miriam (Mirjam) and Deborah, there shall be a great host.

Ver. 13 describes the subject of this triumphant exultation. Hupfeld regards vers. 13–15 as the song of victory itself, the fragment of an ancient triumphal ode (*epinikion*) reproduced here; but there is nothing standing in the way that should forbid our here regarding these verses as a direct continuation of ver. 12. The "hosts" are the numerous well-equipped armies which the kings of the heathen lead forth to the battle against the people of God. The unusual expression "kings of hosts" sounds very much like an ironically disparaging antithesis to the customary "Jahve of Hosts" (Böttcher). He, the Lord, interposes, and they are obliged to flee, staggering as they go, to retreat, and that, as the anadiplosis (cf. Judg. v. 7, xix. 20) depicts, far away, in every direction. The *fut. energicum* with its *ultima*-accentuation gives intensity to the pictorial expression. The victors then turn homewards laden with rich spoils. נְוַת בַּיִת, here in a collective sense, is the wife who stays at home (Judg. v. 24) while the husband goes forth to battle. It is not: the ornament (נָוֶה as in Jer. vi. 2) of the house,

which Luther, with the LXX., Vulgate, and Syriac, adopts in his version,* but: the dweller or homely one (cf. נָוֶה, a dwelling-place, Job viii. 6) of the house, ἡ οἰκουρός. The dividing of the spoil elsewhere belongs to the victors; what is meant here is the distribution of the portions of the spoil that have fallen to the individual victors, the further distribution of which is left for the housewife (Judg. v. 30 sq., 2 Sam. i. 24). Ewald now recognises in vers. 14 sq. the words of an ancient song of victory; but ver. 13*b* is unsuitable to introduce them. The language of address in ver. 14 is the poet's own, and he here describes the condition of the people who are victorious by the help of their God, and who again dwell peaceably in the land after the war. אִם passes out of the hypothetical signification into the temporal, as *e.g.* in Job xiv. 14 (*vid.* on lix. 16.) The lying down among the sheep-folds (שְׁפָתַיִם = מִשְׁפְּתַיִם, cf. שְׁפָת, מִשְׁפָּת, the staked-in folds or pens consisting of hurdles standing two by two over against one another) is an emblem of thriving peace, which (like vers. 8, 28) points back to Deborah's song, Judg. v. 16, cf. Gen. xlix. 14. Just such a time is now also before Israel, a time of peaceful prosperity enhanced by rich spoils. Everything shall glitter and gleam with silver and gold. Israel is God's turtle-dove, lxxiv. 19, cf. lvi. 1, Hos. vii. 11, xi. 11. Hence the new circumstances of ease and comfort are likened to the varied hues of a dove disporting itself in the sun. Its wings are as though overlaid with silver (נֶחְפָּה, not 3. *præt.*, but *part. fem. Niph.* as predicate to כַּנְפֵי, cf. 1 Sam. iv. 15, Mic. iv. 11, i. 9; Ew. § 317, *a*), therefore like silver wings (cf. Ovid, *Metam.* ii. 537: *Niveis argentea pennis Ales*); and its pinions with gold-green,† and that, as the reduplicated

* "*Hausehre*," says he, is the housewife or matron as being the adornment of the house; *vid.* F. Dietrich, *Frau und Dame*, a lecture bearing upon the history of language (1864), S. 13.

† Ewald remarks, "Arabian poets also call the dove الورقا, the greenish yellow, golden gleaming one, *vid.* Kosegarten, *Chrestom.* p. 156, 5." But this Arabic poetical word for the dove signifies rather the ash-green, whity blackish one. Nevertheless the signification greenish for the Hebrew יְרַקְרַק is established. Bartenoro, on *Negaim* xi. 4, calls the colour of the wings of the peacock ירקרק; and I am here reminded of what Wetzstein once told me, that, according to an Arab proverb, the surface of good coffee ought to be "like the neck of the dove," *i.e.* so oily that it gleams

form implies, with the iridescent or glistening hue of the finest gold (חָרוּץ, not dull, but shining gold). Side by side with this bold simile there appears in ver. 15 an equally bold but contrastive figure, which, turning a step or two backward, likewise vividly illustrates the results of their God-given victory. The suffix of בָּהּ refers to the land of Israel, as in Isa. viii. 21, lxv. 9. צַלְמוֹן, according to the usage of the language so far as it is now preserved to us, is not a common noun: deep darkness (Targum = צַלְמָוֶת), it is the name of a mountain in Ephraim, the trees of which Abimelech transported in order to set fire to the tower of Shechem (Judg. ix. 48 sqq.). The Talmudic literature was acquainted with a river taking its rise there, and also somewhat frequently mentions a locality bearing a similar name to that of the mountain. The mention of this mountain may in a general way be rendered intelligible by the consideration that, like Shiloh (Gen. xlix. 10), it is situated about in the centre of the Holy Land.* הִשְׁלִיג signifies to bring forth snow, or even, like ثلج, to become snow-white; this *Hiph.* is not a word descriptive of colour, like הַלְבִּין. Since the protasis is בְּפָרְשׂ, and not בְּפָרְשׂוֹ, תִּשְׁלַג is intended to be impersonal (cf. l. 3, Amos iv. 7, Mic. iii. 6); and the voluntative form is explained from its use in apodoses of hypothetical protases (Ges. § 128, 2). It indicates the issue to which, on the supposition of the other, it must and shall come. The words are therefore to be

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like the eye of a peacock. A way for the transition from green to grey in *aurak* as the name of a colour is already, however, opened up in post-biblical Hebrew, when to frighten any one is expressed by הוריק פנים, *Genesis Rabba*, 47*a*. The intermediate notion is that of fawn colour, *i.e.* yellowish grey. In the Talmud the plumage of the full-grown dove is called זהוב and צהוב, *Chullin*, 22*b*.

* In *Tosifta Para*, ch. viii., a river of the name of יורדת הצלמון is mentioned, the waters of which might not be used in preparing the water of expiation (מי חטאת), because they were dried up at the time of the war, and thereby hastened the defeat of Israel (viz. the overthrow of Barcochba). Grätz (*Geschichte der Juden*, iv. 157, 459 f.) sees in it the *Nahar Arsuf*, which flows down the mountains of Ephraim past Bethar into the Mediterranean. The village of *Zalmon* occurs in the Mishna, *Jebamoth* xvi. 6, and frequently. The Jerusalem Gemara (*Maaseroth* i. 1) gives pre-eminence to the carob-trees of Zalmona side by side with those of Shitta and Gadara.

rendered: then it snows on Zalmon; and the snowing is either an emblem of the glistening spoil that falls into their hands in such abundance, or it is a figure of the becoming white, whether from bleached bones (cf. Virgil, *Æn.* v. 865: *albi ossibus scopuli;* xii. 36: *campi ossibus albent;* Ovid, *Fasti* i. 558: *humanis ossibus albet humus*) or even from the naked corpses (2 Sam. i. 19, עַל־בָּמוֹתֶיךָ חָלָל). Whether we consider the point of comparison to lie in the spoil being abundant as the flakes of snow, and like to the dazzling snow in brilliancy, or in the white pallid corpses, at any rate בְּצַלְמוֹן is not equivalent to כִּבְצַלְמוֹן, but what follows "when the Almighty scatters kings therein" is illustrated by Zalmon itself. In the one case Zalmon is represented as the battle-ground (cf. cx. 6), in the other (which better corresponds to the nature of a wooded mountain) as a place of concealment. The protasis בפרשׂ וגו׳ favours the latter; for פָּרַשׂ signifies to spread wide apart, to cause a compact whole—and the host of "the kings" is conceived of as such—to fly far asunder into many parts (Zech. ii. 10, cf. the *Niph.* in Ezek. xvii. 21). The hostile host disperses in all directions, and Zalmon glitters, as it were with snow, from the spoil that is dropped by those who flee. Homer also (*Iliad*, xix. 357–361) likens the mass of assembled helmets, shields, armour, and lances to the spectacle of a dense fall of snow. In this passage of the Psalm before us still more than in Homer it is the spectacle of the fallen and far seen glistening snow that also is brought into the comparison, and not merely that which is falling and that which covers everything (*vid. Iliad*, xii. 277 sqq.). The figure is the pendant of the figure of the dove.*

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* Wetzstein gives a different explanation (*Reise in den beiden Trachonen und um das Haurângebirge* in the *Zeitschrift für allgem. Erdkunde*, 1859, S. 198). "*Then fell snow on Zalmon, i.e.* the mountain clothed itself in a bright garment of light in celebration of this joyous event. Any one who has been in Palestine knows how very refreshing is the spectacle of the distant mountain-top capped with snow. The beauty of this poetical figure is enhanced by the fact that Zalmon (ظلمان), according to its etymology, signifies a mountain range dark and dusky, either from shade, forest, or black rock. The last would well suit the mountains of Ḥaurân, among which Ptolemæus (p. 365 and 370, *Ed. Wilberg*) mentions a mountain (according to one of the various readings) Ἀσαλμανος."

Vers. 16–19. This victory of Israel over the kings of the Gentiles gives the poet the joyful assurance that Zion is the inaccessible dwelling-place of Elohim, the God of the heavenly hosts. The mention of Zalmon leads him to mention other mountains. He uses the mountains of Bashan as an emblem of the hostile powers east of Jordan. These stand over against the people of God, as the mighty mountains of Bashan rising in steep, only slightly flattened peaks, to little hill-like Zion. In the land on this side Jordan the limestone and chalk formation with intermingled strata of sandstone predominates; the mountains of Bashan, however, are throughout volcanic, consisting of slag, lava, and more particularly basalt (*basanites*), which has apparently taken its name from Bashan (Basan).* As a basalt range the mountains of Bashan are conspicuous among other creations of God, and are therefore called "the mountain of Elohim:" the basalt rises in the form of a cone with the top lopped off, or even towers aloft like so many columns precipitous and rugged to sharp points; hence the mountains of Bashan are called הַר גַּבְנֻנִּים, *i.e.* a mountain range (for הַר, as is well known, signifies both the single eminence and the range of summits) of many peaks = a many-peaked mountain; גַּבְנֻן is an adjective like רַעֲנָן, אֻמְלָל. With this boldly formed mass of rock so gloomily majestic, giving the impression of antiquity and of invincibleness, when compared with the ranges on the other side of unstable porous limestone and softer formations, more particularly with Zion, it is an emblem of the world and its powers standing over against the people of God as a threatening and seemingly invincible colossus. The poet asks these mountains of Bashan "why," etc.? רָצַד is explained from the Arabic رصد, which, in accordance with its root رص, signifies to cleave firmly to a place (*firmiter inhæsit loco*), properly used of a beast of prey couching down and lying in wait for prey, of a hunter on the catch, and of an enemy in ambush; hence then: to lie in wait for, lurk, ἐνεδρεύειν, craftily, *insidiose* (whence *râṣid*, a lier-in-wait, *tarrassud*, an ambush), here: to regard enviously, *invidiose*. In Arabic, just as in this instance, it is construed as a direct transitive with an accusative of the

* This is all the more probable as Semitism has no proper word for basalt; in Syria it is called *ḥag'ar aswad*, "black stone."

object, whereas the original signification would lead one to look for a dative of the object (לְ רָצָה), which does also really occur in the common Arabic. *Olewejored* is placed by גבננים, but what follows is not, after all, the answer: "the mountain—Elohim has chosen it as the seat of His throne," but הָהָר is the object of the interrogative clause: *Quare invidiose observātis, montes cacuminosi, hunc montem* (δεικτικῶς: that Zion yonder), *quem*, etc. (an attributive clause after a determinate substantive, as in lii. 9, lxxxix. 50, and many other instances, contrary to the Arabic rule of style). Now for the first time, in ver. 17*c*, follows that which is boastfully and defiantly contrasted with the proud mountains: "Jahve will also dwell for ever;" not only that Elohim has chosen Zion as the seat of His throne, it will also continue to be the seat of His throne, Jahve will continue to dwell [there] for ever. Grace is superior to nature, and the church superior to the world, powerful and majestic as this may seem to be. Zion maintains its honour over against the mountains of Bashan.

Ver. 18 now describes the kind of God, so to speak, who sits enthroned on Zion. The war-chariots of the heavenly hosts are here collectively called רֶכֶב, as in 2 Kings vi. 17. רִבֹּתַיִם (with *Dechî*, not *Olewejored*) is a dual from רִבּוֹת; and this is either an abstract noun equivalent to רִבּוּ (from which comes the apocopated רִבּוֹ = רִבּוּ), a myriad, consequently רִבֹּתַיִם, two myriads, or a contracted plural out of רִבְאוֹת, Ezra ii. 69, therefore the dual of a plural (like לְהוֹמוֹתַיִם, חוֹמוֹתַיִם): an indefinite plurality of myriads, and this again doubled (Hofmann). With this sense, in comparison with which the other is poor and meagre, also harmonizes the expression אַלְפֵי שְׁנְאָן, thousands of repetition (ἅπαξ λεγομ. = שְׁנָנִין), *i.e.* thousands and again thousands, numberless, incalculable thousands; cf. the other and synonymous expression in Dan. vii. 10.* It is intended to

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* Tradition (Targum, Saadia, and Abulwâlîd) takes שְׁנְאָן forthwith as a synonym of מַלְאָךְ, an angel. So also the LXX. (Jerome): χιλιάδες εὐθηνούντων (שׁאנן = שׁנאן), and Symmachus, χιλιάδες ἠχούντων (from שָׁאָה?). The stem-word is, however, שְׁנָה, just as שְׁנַיִם, Arabic *thinân*, *ithnân*, is also formed from a singular that is to be assumed, viz. שֵׁן, ثِنٌ (اِثْنٌ), and this from שָׁנָה, ثَنَى (cf. בֵּן from בָּנָה, بَنَى).

give a conception of the "hosts" which Elohim is to set in array against the "kings of hosts," *i.e.* the martial power of the kingdom of the world, for the protection and for the triumph of His own people. Chariots of fire and horses of fire appear in 2 Kings ii. 11, vi. 17 as God's retinue; in Dan. vii. 10 it is angelic forces that thus make themselves visible. They surround Him on both sides in many myriads, in countless thousands. אֲדֹנָי בָּם (with *Beth raphatum**), the Lord is among them (cf. Isa. xlv. 14), *i.e.* they are round about Him, He has them with Him (Jer. xli. 15), and is present with them. It now becomes clear why Sinai is mentioned, viz. because at the giving of the Law Jahve revealed Himself on Sinai surrounded by "ten thousands of saints" (Deut. xxxiii. 2 sq.). But in what sense is it mentioned? Zion, the poet means, presents to the spiritual eye now a spectacle such as Sinai presented in the earlier times, although even Sinai does not belong to the giants among the mountains:† God halts there with His angel host as a protection and pledge of victory to His people. The conjectures בא מסיני and בם מסיני (Hitzig) are of no use to us. We must either render it: Sinai is in the sanctuary, *i.e.* as it were transferred into the sanctuary of Zion; or: a Sinai is it in holiness, *i.e.* it presents a spectacle such as Sinai presented when God by His appearing surrounded it with holiness. The use of the expression בַּקֹּדֶשׁ in ver. 25, lxxvii. 14, Ex. xv. 11, decides in favour of the latter rendering.

With ver. 19 the Psalm changes to prayer. According to vii. 8, xlvii. 6, לְמָרוֹם appears to be the height of heaven; but since in vers. 16–18 Zion is spoken of as Jahve's inaccessible dwelling-place, the connection points to מָרוֹם צִיּוֹן, Jer. xxxi. 12, cf. Ezek. xvii. 23, xx. 40. Moreover the preterites, which

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* This is one of the three passages (the others being Isa. xxxiv. 11, Ezek. xxiii. 42; cf. Ew. § 93, *b*) in which the dageshing of the opening mute of the following word is given up after a soft final consonant, when the words are connected by a conjunctive accent or *Makkeph*.

† Cf. the epigram in Sadi's *Garden of Roses*, "Of all mountains Sinai is the smallest, and yet the greatest in rank and worth in the estimation of God," etc. On the words סיני בקדש which follow we may to a certain extent compare the name of honour given to it in Arabic, *ṭûr m'anà*, "Sinai of pensiveness" (Pertsch, *Die persischen Handschriften der Gothaer Bibliothek*, 1859, S. 24).

under other circumstances we should be obliged to take as prophetic, thus find their most natural explanation as a retrospective glance at David's storming of "the stronghold of Zion" (2 Sam. v. 6–10) as the deed of Jahve Himself. But we should exceed the bounds of legitimate historical interpretation by referring לָקַחְתָּ מַתָּנוֹת בָּאָדָם to the *Nethînim*, Ezra viii. 20 (cf. Num. xvii. 6), those bondmen of the sanctuary after the manner of the Gibeonites, Josh. ix. 23. The *Beth* of באדם is not *Beth substantiæ:* gifts consisting of men, so that these themselves are the thing given (J. D. Michaelis, Ewald), but the expression signifies *inter homines*, as in lxxviii. 60, 2 Sam. xxiii. 3, Jer. xxxii. 20. עָלִיתָ לַמָּרוֹם mentions the ascending of the triumphant One; שָׁבִיתָ שֶׁבִי (cf. Judg. v. 12), the subjugation of the enemy; לָקַחְתָּ וגו׳, the receiving of the gifts betokening homage and allegiance (Deut. xxviii. 38, and frequently), which have been presented to Him since He has taken possession of Zion,—there He sits enthroned henceforth over men, and receives gifts like to the tribute which the vanquished bring to the victor. These He has received among men, and even (וְאַף, *atque etiam*, as in Lev. xxvi. 39–42) among the rebellious ones. Or does a new independent clause perhaps begin with וְאַף סוֹרְרִים? This point will be decided by the interpretation of the words that follow. Side by side with an infinitive with לְ expressing a purpose, the one following noun (here a twofold name) has the assumption against it of being the subject. Is יה אלהים then consequently the object, or is it an apostrophe? If it be taken as the language of address, then the definition of the purpose, לשכן, ought, as not being suited to what immediately precedes, to refer back to עלית; but this word is too far off. Thus, therefore, the construction of יה אלהים with לשכן as its object, is apparently intended (Ewald, Hupfeld): and even the rebellious are to dwell (Ges. § 132, rem. 1) with Jāh Elohim (*accus.* as in v. 5, and frequently). This interpretation is also the one most generally adopted among the old expositors. The Targum renders: and even the rebellious who turn and repent, even upon them will the Shechîna of the glory of Jāh Elohim descend and dwell; the Syriac version: and even the rebellious will ("not" is probably to be crossed out) dwell before God (יעמדון קדם אלהא); and Jerome: *insuper et non credentes inhabitare Dominum Deum.* Thus Theodoret also understands the

versions of the LXX. and of Aquila: "Thou hast not regarded their former disobedience, but notwithstanding their rebellion hast Thou continually been gracious to them ἕως αὐτοὺς οἰκητήριον οἰκεῖον ἀπέφηνας." The expression, however, sounds too grand to have "the rebellious ones" as its subject, and more particularly in view of ver. 7. Hence we take וְאַף סוֹרְרִים with בָּאָדָם: and even among rebellious ones (hast Thou received gifts), or: and even rebellious ones (give Thee); and לְשָׁכֵן as a clause denoting the purpose, followed by the subject (as *e.g.* in 2 Sam. xix. 20): in order that Jāh Elohim may dwell, *i.e.* continue to dwell (as in ver. 17, cf. Isa. lvii. 15).

The first half of the Psalm ends here. With the words *Jāh Elohim* the Psalm has reached a summit upon which it takes its rest. God has broken forth on behalf of His people against their enemies, and He now triumphs over and on behalf of men. The circumstance of Elohim arising is the rise of the final glory, and His becoming manifest as *Jāh Elohim* is its zenith. Paul (Eph. iv. 8) gathers up the meaning of ver. 19, without following the LXX., in the following manner: ἀναβὰς εἰς ὕψος ᾐχμαλώτευσεν αἰχμαλωσίαν καὶ ἔδωκε δόματα τοῖς ἀνθρώποις. Might he perhaps have had the Targum, with which the Syriac version agrees, in his mind at the time: יְהַבְתָּא לְהוֹן מַתְנָן לִבְנֵי נְשָׁא? He interprets in the light and in the sense of the history that realizes it. For the ascension of Elohim in its historical fulfilment is none other than the ascension of Christ. This latter was, however, as the Psalm describes it, a triumphal procession (Col. ii. 15); and what the Victor has gained over the powers of darkness and of death, He has gained not for His own aggrandisement, but for the interests of men. It is מַתָּנוֹת בָּאָדָם, gifts which He now distributes among men, and which benefit even the erring ones. So the apostle takes the words, inasmuch as he changes ἔλαβες into ἔδωκε. The gifts are the *charismata* which come down from the Exalted One upon His church.* It is a distribution of gifts, a dispensing of blessing, which stands related to His victory as its primary cause; for as Victor He is also the possessor of blessing, His

* In this respect Ps. lxviii. is the most appropriate Psalm for the *Dominica Pentecostes*, just as it is also, in the Jewish ritual, the Psalm of the second Shabuoth day.

gifts are as it were the spoils of the victory He has gained over sin, death, and Satan.* The apostle is the more warranted in this interpretation, since Elohim in what follows is celebrated as the Lord who also brings out of death. This praise in the historical fulfilment applies to Him, who, as Theodoret observes on ver. 21, has opened up the prison-house of death, which for us had no exit, and burst the brazen doors, and broken asunder the iron bolts,† viz. to Jesus Christ, who now has the keys of Death and of Hades.

Vers. 20–28. Now begins the second circuit of the hymn. Comforted by the majestic picture of the future that he has beheld, the poet returns to the present, in which Israel is still oppressed, but yet not forsaken by God. The translation follows the accentuation, regular and in accordance with the sense, which has been restored by Baer after Heidenheim, viz. אֲדֹנָי has *Zarka*, and יַעֲמֹס לָנוּ *Olewejored* preceded by the sub-distinctive *Rebia parvum;* it is therefore: *Benedictus Dominator: quotidie bajulat nobis*,—with which the Targum, Rashi, and Kimchi agree.‡ עָמַס, like נָשָׂא and סָבַל, unites the significations to lay a burden upon one (Zech. xii. 3, Isa. xlvi. 1, 3), and to carry a burden; with עַל it signifies to lay a burden upon any one, here with ל to take up a burden for any one and to bear it for him. It is the burden or pressure of the hostile world that is meant, which the Lord day by day helps His church to bear, inasmuch as He is mighty by His strength in her who of herself is so feeble. The divine name אֵל, as being the subject of the sentence, is הָאֵל: God is our salvation. The music here again strikes in *forte*, and the same thought that is emphasized

* Just so Hölemann in the second division of his *Bibelstudien* (1861); whereas to Hofmann (*Schriftbeweis*, ii. 482 ff.) the New Testament application of the citation from the Psalm is differently brought about, because he refers neither ἠχμαλώτευσεν αἰχμαλωσίαν nor κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς to the descent of the Lord into Hades.

† Just so that portion of the Gospel of Nicodemus that treats of Christ's descent into Hades; *vid.* Tischendorf, *Evangelia Apocryph.* (1853), p. 307.

‡ According to the customary accentuation the second יוֹם has *Mercha* or *Olewejored*, and יַעֲמֹס־לָנוּ, *Mugrash*. But this *Mugrash* has the position of the accents of the *Silluk*-member against it; for although it does exceptionally occur that two conjunctives follow Mugrash (*Accentsystem*, xvii. § 5), yet these cannot in any case be *Mahpach sarkatum* and *Illui*.

by the music in its turn, is also repeated in ver. 21*a* with heightened expression: God is to us a God לָמוֹשָׁעוֹת, who grants us help in rich abundance. The *pluralet.* denotes not so much the many single proofs of help, as the riches of rescuing power and grace. In ver. 21*b* לַמָּוֶת corresponds to the לָנוּ; for it is not to be construed תּוֹצָאוֹת לַמָּוֶת: Jahve's, the Lord, are the outgoings to death (Böttcher), *i.e.* He can command that one shall not fall a prey to death. תּוֹצָאוֹת, the parallel word to מוֹשָׁעוֹת, signifies, and it is the most natural meaning, the escapings; יָצָא, *evadere*, as in 1 Sam. xiv. 41, 2 Kings xiii. 5, Eccles. vii. 18. In Jahve's power are means of deliverance for death, *i.e.* even for those who are already abandoned to death. With אַךְ a joyously assuring inference is drawn from that which God is to Israel. The parallelism of the correctly divided verse shows that רֹאשׁ here, as in cx. 6, signifies *caput* in the literal sense, and not in the sense of *princeps*. The hair-covered scalp is mentioned as a token of arrogant strength, and unhumbled and impenitent pride, as in Deut. xxxii. 42, and as the Attic κομᾶν directly signifies to strut along, give one's self airs. The genitival construction is the same as in Isa. xxviii. 1*b*, xxxii. 13*b*. The form of expression refers back to Num. xxiv. 17, and so to speak inflects this primary passage very similarly to Jer. xlviii. 45. If קִרְקֹד שְׂעָר be an object, then רֹאשׁ ought also to be a second object (that of the member of the body); the order of the words does not in itself forbid this (cf. iii. 8 with Deut. xxxiii. 11), but would require a different arrangement in order to avoid ambiguity. In ver. 23 the poet hears a divine utterance, or records one that he has heard: "From Bashan will I bring back, I will bring back from the eddies of the sea (from צוּל = צָלַל, to whiz, rattle; to whirl, eddy), *i.e.* the depths or abysses of the sea." Whom? When after the destruction of Jerusalem a ship set sail for Rome with a freight of distinguished and well-formed captives before whom was the disgrace of prostitution, they all threw themselves into the sea, comforting themselves with this passage of Scripture (*Gittin* 57*b*, cf. *Echa Rabbathi* 66*a*). They therefore took ver. 23 to be a promise which has Israel as its object;* but the clause expressing a

* So also the Targum, which understands the promise to refer to the restoration of the righteous who have been eaten by wild beasts and

purpose, ver. 24, and the paraphrase in Amos ix. 2 sq., show that the foes of Israel are conceived of as its object. Even if these have hidden themselves in the most out-of-the-way places, God will fetch them back and make His own people the executioners of His justice upon them. The expectation is that the flight of the defeated foes will take a southernly direction, and that they will hide themselves in the primeval forests of Bashan, and still farther southward in the depths of the sea, *i.e.* of the Dead Sea (יָם as in Isa. xvi. 8, 2 Chron. xx. 2). Opposite to the hiding in the forests of the mountainous Bashan stands the hiding in the abyss of the sea, as the extreme of remoteness, that which is in itself impossible being assumed as possible. The first member of the clause expressing the purpose, ver. 24, becomes more easy and pleasing if we read תִּרְחַץ (LXX., Syriac, and Vulgate, *ut intingatur*), according to lviii. 11. So far as the letters are concerned, the conjecture תִּחְמַץ (from which חמחץ, according to Chajug, is transposed), after Isa. lxiii. 1, is still more natural (Hitzig): that thy foot may redden itself in blood. This is certainly somewhat tame, and moreover מְדָם would be better suited to this rendering than בְּדָם. As the text now stands, תִּמְחַץ* is equivalent to תִּמְחָצֵם (them, viz. the enemies), and בְּדָם רַגְלֶךָ is an adverbial clause (setting or plunging thy foot in blood). It is, however, also possible that מָחַץ is used like مَخَضَ (*vehementer commovere*): *ut concutias s. agites pedem tuam in sanguine.* Can it now be that in ver. 24*b* from among the number of the enemies the one who goes about glorying in his sins, the רָשָׁע *κατ' ἐξοχήν* (cf. Isa. xi. 4, Hab. iii. 13, and other passages), is brought prominently forward by מִמֶּנָּהּ? Hardly so; the absence of תִּלַּק (*lambat*) cannot be tolerated, cf.

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drowned in the sea (Midrash: מבין שני אריות = מבּשׁן); cf. also the things related from the time of the Khaliphs in Jost's *Geschichte des Judenthums*, ii. 399, and Grätz' *Gesch. der Juden*, v. 347.

* The *Gaja* of the first closed syllable warns one to make a proper pause upon it, in order that the guttural of the second, so apt to be slurred over, may be distinctly pronounced; cf. תִּבְחַר, lxv. 5; הִרְחִיק, ciii. 12. So also with the sibilants at the beginning of the second syllable, *e.g.* תִּדְשָׁא, Gen. i. 11, in accordance with which, in xiv. 1, liii. 2, we must write הִשְׁחִיתוּ, וְהִתְעִיבוּ.

1 Kings xxi. 19, xxii. 38. It is more natural, with Simonis, to refer מְנֻחָה back to לָשׁוֹן (a word which is usually *fem.*, but sometimes perhaps is *masc.*, xxii. 16, Prov. xxvi. 28); and, since side by side with מְפֻנֵּהוּ only מְנֻחָה occurs anywhere else (Ew. § 263, *b*), to take it in the signification *pars ejus* (מְנֵהוּ from מְנֵן = מָנָה, after the form גֵּז, חֵן, קֵץ, of the same meaning as מָנָה, מָנַת, lxiii. 11), in favour of which Hupfeld also decides.

What is now described in vers. 25–28, is not the rejoicing over a victory gained in the immediate past, nor the rejoicing over the earlier deliverance at the Red Sea, but Israel's joyful celebration when it shall have experienced the avenging and redemptive work of its God and King. According to lxxvii. 14, Hab. iii. 6, הֲלִיכוֹת appears to be God's march against the enemy; but what follows shows that the *pompa magnifica* of God is intended, after He has overcome the enemy. Israel's festival of victory is looked upon as a triumphal procession of God Himself, the King, who governs in holiness, and has now subjugated and humbled the unholy world; בַּקֹּדֶשׁ as in ver. 18. The rendering "in the sanctuary" is very natural in this passage, but Ex. xv. 11, Ps. lxxvii. 14, are against it. The subject of רָאוּ is all the world, more especially those of the heathen who have escaped the slaughter. The perfect signifies: they have seen, just as קָדְמוּ, they have occupied the front position. Singers head the procession, after them (אַחַר,* an adverb as in Gen. xxii. 13, Ex. v. 1) players upon citherns and harps (נְגִנִים, participle to נִגֵּן), and on either side virgins with timbrels (Spanish *adufe*); תּוֹפֵפוֹת, apocopated *part. Poel* with the retention of *ē* (cf. שׁוֹקֵקָה, cvii. 9), from תָּפַף, to strike the תֹּף (תֹּף).

It is a retrospective reference to the song at the Sea, now again come into life, which Miriam and the women of Israel sang amidst the music of timbrels. The deliverance which is now being celebrated is the counterpart of the deliverance out of Egypt. Songs resound as in ver. 27, "in gatherings of the

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* This אחר, according to *B. Nedarim* 37*b*, is a so-called עטור סופרים (*ablatio scribarum*), the sopherim (sofrim) who watched over the faithful preservation of the text having removed the reading ואחר, so natural according to the sense, here as in Gen. xviii. 5, xxiv. 55, Num. xxxi. 2, and marked it as not genuine.

congregation (and, so to speak, in full choirs) praise ye Elohim." מְקוֹר (מְקֹרוֹת, xxvi. 12) is the plural to קָהָל (xxii. 23), which forms none of its own (cf. post-biblical קְהִלּוֹת from קְהִלָּה). Ver. 27*b* is abridged from ברכו אדני אשר אתם ממקור ישראל, praise ye the Lord, ye who have Israel for your fountainhead. אֲדֹנָי, in accordance with the sense, has *Mugrash.* *Israel* is here the name of the patriarch, from whom as from its fountainhead the nation has spread itself abroad; cf. Isa. xlviii. 1, li. 1, and as to the syntax מִמְּקוֹר, those who descend from thee, Isa. lviii. 12. In the festive assembly all the tribes of Israel are represented by their princes. Two each from the southern and northern tribes are mentioned. Out of Benjamin was Israel's first king, the first royal victor over the Gentiles; and in Benjamin, according to the promise (Deut. xxxiii. 12) and according to the accounts of the boundaries (Josh. xviii. 16 sq., xv. 7 sq.), lay the sanctuary of Israel. Thus, therefore, the tribe which, according both to order of birth (Gen. xliii. 29 sqq.) and also extent of jurisdiction and numbers (1 Sam. ix. 21), was "little," was honoured beyond the others.* Judah, however, came to the throne in the person of David, and became for ever the royal tribe. Zebulun and Naphtali are the tribes highly praised in Deborah's song of victory (Judg. v. 18, cf. iv. 6) on account of their patriotic bravery. רֹדֵם, giving no sense when taken from the well-known verb רָדַם, falls back upon רָדָה, and is consequently equivalent to רֹדֶם (cf. Lam. i. 13), subduing or ruling them; according to the sense, equivalent to רֹדֶה בָּם (1 Kings v. 30, ix. 23, 2 Chron. viii. 10), like הַמַּעֲלֵם, not "their leader up," but ὁ ἀναγαγὼν αὐτούς, Isa. lxiii. 11, not = רֹדֵיהֶם (like עֹשֵׂיהֶם, רֹאֵיהֶם), which would signify their subduer or their subduers. The verb רָדָה, elsewhere to subjugate, oppress, hold down by force, Ezek. xxxiv. 4, Lev. xxv. 53, is here used of the peaceful occupation of the leader who maintains the order of a stately and gorgeous procession. For the reference to the enemies, "their subduer," is without any coherence. But to render the parallel word רִגְמָתָם "their (the enemies') stoning" (Hengstenberg, Vaihinger, and others, according to Böttcher's

* Tertullian calls the Apostle Paul, with reference to his name and his Benjamitish origin, *parvus Benjamin*, just as Augustine calls the poetess of the *Magnificat*, *nostra tympanistria.*

"*Proben*"), is, to say nothing more, devoid of taste; moreover רָגַם does not mean to throw stones with a sling, but to stone as a judicial procedure. If we assign to the verb רָגַם the primary signification *congerere, accumulare*, after רجم VIII., and רكم, then רִגְמָתָם signifies their closely compacted band, as Jewish expositors have explained it (קהלם או קבוצם). Even if we connect רָגַם with רָקַם, *variegare*, or compare the proper name רָגֶם = رجم, *socius* (Böttcher), we arrive at much the same meaning. Hupfeld's conjecture רִגְשָׁתָם is consequently unnecessary.

Vers. 29–36. The poet now looks forth beyond the domain of Israel, and describes the effects of Jahve's deed of judgment and deliverance in the Gentile world. The language of ver. 29*a* is addressed to Israel, or rather to its king (lxxxvi. 16, cx. 2): God, to whom everything is subject, has given Israel עֹז, victory and power over the world. Out of the consciousness that He alone can preserve Israel upon this height of power upon which it is placed, who has placed it thereon, grows the prayer: establish (עוּזָּה with וּ for *ŭ*, as is frequently the case, and with the accent on the *ultima* on account of the following *Aleph*, *vid.* on vi. 5), Elohim, that which Thou hast wrought for us; עָזַז, *roborare*, as in Prov. viii. 28, Eccles. vii. 19, LXX. *δυνάμωσον*, Symmachus *ἐνίσχυσον*. It might also be interpreted: show Thyself powerful (cf. רוּמָה, xxi. 14), Thou who (Isa. xlii. 24) hast wrought for us (פָּעַל as in Isa. xliii. 13, with לְ, like לְ עָשָׂה, Isa. lxiv. 3); but in the other way of taking it the prayer attaches itself more sequentially to what precedes, and lxii. 12 shows that זוּ can also represent the neuter. Hitzig has a still different rendering: the powerful divine help, which Thou hast given us; but although ־ה instead of ־ת in the *stat. construct.* is Ephraimitish style (*vid.* on xlv. 5), yet עוּזָּה for עֹז is an unknown word, and the expression "from Thy temple," which is manifestly addressed to Elohim, shows that פָּעַלְתָּ is not the language of address to the king (according to Hitzig, to Jehoshaphat). The language of prayerful address is retained in ver. 30. From the words מהיכלך על ירושלם there is nothing to be transported to ver. 29*b* (Hupfeld); for ver. 30 would thereby become stunted. The words

together are the statement of the starting-point of the oblations belonging to יוֹבִילוּ: starting from Thy temple, which soars aloft over Jerusalem, may kings bring Thee, who sittest enthroned there in the Holy of holies, tributary gifts (שַׁי as in lxxvi. 12, Isa. xviii. 7). In this connection (of prayer) it is the expression of the desire that the Temple may become the zenith or cynosure, and Jerusalem the metropolis, of the world. In this passage, where it introduces the seat of religious worship, the taking of מִן as expressing the primary cause, "because or on account of Thy Temple" (Ewald), is not to be entertained. In ver. 31 follows a summons, which in this instance is only the form in which the prediction clothes itself. The "beast of the reed" is not the lion, of which sojourn among the reeds is not a characteristic (although it makes its home *inter arundineta Mesopotamiæ*, Ammianus, xviii. 7, and in the thickets of the Jordan, Jer. xlix. 19, l. 44, Zech. xi. 3). The reed is in itself an emblem of Egypt (Isa. xxxvi. 6, cf. xix. 6), and it is therefore either the crocodile, the usual emblem of Pharaoh and of the power of Egypt (Ezek. xxix. 3, cf. Ps. lxxiv. 13 sq.) that is meant, or even the hippopotamus (Egyptian *p-ehe-môut*), which also symbolizes Egypt in Isa. xxx. 6 (which see), and according to Job. xl. 21 is more appropriately than the crocodile (הַתַּנִּין אֲשֶׁר בַּיָּם, Isa. xxvii. 1) called חַיַּת קָנֶה. Egypt appears here as the greatest and most dreaded worldly power. Elohim is to check the haughty ones who exalt themselves over Israel and Israel's God. אַבִּירִים, strong ones, are bulls (xxii. 13) as an emblem of the kings; and עֲגָלֵי explains itself by the *genit. epexeg.* עַמִּים: together with (*Beth* of the accompaniment as in ver. 31*b*, lxvi. 13, and beside the *plur. humanus*, Jer. xli. 15) the calves, viz. the peoples, over whom those bulls rule. With the one emblem of Egypt is combined the idea of defiant self-confidence, and with the other the idea of comfortable security (*vid.* Jer. xlvi. 20 sq.). That which is brought prominently forward as the consequence of the menace is moulded in keeping with these emblems. מִתְרַפֵּס, which has been explained by Flaminius substantially correctly: *ut supplex veniat*, is intended to be taken as a *part. fut.* (according to the Arabic grammar, حال مُقَدَّر, *lit.* a predisposed condition). It thus comprehensively in the singular (like עֵבֶר in viii. 9) with one

stroke depicts thoroughly humbled pride; for רָפַס (cf. רָמַס) signifies to stamp, pound, or trample, to knock down, and the *Hithpa.* either to behave as a trampling one, Prov. vi. 3, or to trample upon one's self, *i.e.* to cast one's self violently upon the ground. Others explain it as *conculcandum se præbere;* but such a meaning cannot be shown to exist in the sphere of the Hebrew *Hithpael;* moreover this "suffering one's self to be trampled upon" does not so well suit the words, which require a more active sense, viz. בְּרַצֵּי־כָסֶף, in which is expressed the idea that the riches which the Gentiles have hitherto employed in the service of God-opposed worldliness, are now offered to the God of Israel by those who both in outward circumstances and in heart are vanquished (cf. Isa. lx. 9). רַצֵּי־כֶסֶף (from רָצַץ, *confringere*) is a piece of uncoined silver, a bar, wedge, or ingot of silver. In בְּזַר there is a wide leap from the call גְּעַר to the language of description. This rapid change is also to be found in other instances, and more especially in this dithyrambic Psalm we may readily give up any idea of a change in the pointing, as בַּזֹּר or בַּזּוֹר (LXX. *διασκόρπισον*); בְּזַר, as it stands, cannot be imperative (Hitzig), for the final vowel essential to the *imperat. Piel* is wanting. God hath scattered the peoples delighting in war; war is therefore at an end, and the peace of the world is realized.

In ver. 32, the contemplation of the future again takes a different turn: futures follow as the most natural expression of that which is future. The form יֹאתָיוּ, more usually found in pause, here stands pathetically at the beginning, as in Job xii. 6. חַשְׁמַנִּים, compared with the Arabic خشم (whence خُشْم, a nose, a word erroneously denied by Gesenius), would signify the supercilious, contemptuous (cf. أَشُم, *nasutus*, as an appellation of a proud person who will put up with nothing). On the other hand, compared with حشم, it would mean the fat ones, inasmuch as this verbal stem (root حش, cf. חֶשְׁרַת, 2 Sam. xxii. 12), starting from the primary signification "to be pressed together," also signifies "to be compressed, become compact," *i.e.* to regain one's plumpness, to make flesh and fat, applied, according to the usage of the language, to wasted men and

animals. The commonly compared حشيم, *vir magni famulitii*, is not at all natural,—a usage which is brought about by the intransitive signification proper to the verb starting from its radical signification, "to become or be angry, to be zealous about any one or anything," inasmuch as the *nomen verbale* حشم signifies in the concrete sense a person, or collectively persons, for whose maintenance, safety, and honour one is keenly solicitous, such as the members of the family, household attendants, servants, neighbours, clients or protègés, guest-friends; also a thing which one ardently seeks, and over the preservation of which one keeps zealous watch (Fleischer). Here there does not appear to be any connecting link whatever in the Arabic which might furnish some hold for the Hebrew; hence it will be more advisable, by comparison of חַשְׁמַל and חֹשֶׁן, to understand by חשמנים, the resplendent, most distinguished ones, *perillustres*. The dignitaries of Egypt come to give glory to the God of Israel, and Æthiopia, disheartened by fear before Jahve (cf. Hab. iii. 7), causes his hands to run to Elohim, *i.e.* hastens to stretch them out. Thus it is interpreted by most expositors. But if it is יָדֶיהָ, why is it not also יָרִיץ? We reply, the Hebrew style, even in connection with words that stand close beside one another, does not seek to avoid either the *enallage generis* (*e.g.* Job xxxix. 3, 16), or the *enall. numeri* (*e.g.* lxii. 5). But "to cause the hands to run" is a far-fetched and easily misunderstood figure. We may avoid it, if, with Böttcher and Olshausen, we disregard the accentuation and interpret thus, "Cush—his hands cause to hasten, *i.e.* bring on in haste (1 Sam. xvii. 17, 2 Chron. xxxv. 13), to Elohim," viz. propitiating gifts; תָּרִיץ being the predicate to יָדֶיהָ, according to Ges. § 146, 3.

Ver. 33. The poet stands so completely in the midst of this glory of the end, that soaring onwards in faith over all the kingdoms of the world, he calls upon them to render praise to the God of Israel. לָרֹכֵב attaches itself to the dominating notion of שִׁירוּ in ver. 33*a*. The heavens of heavens (Deut. x. 14) are by קֶדֶם described as primeval (perhaps, following the order of their coming into existence, as extending back beyond the heavens that belong to our globe, of the second and fourth

day of Creation). God is said to ride along in the primeval heavens of the heavens (Deut. xxxiii. 26), when by means of the cherub (xviii. 11) He extends His operations to all parts of these infinite distances and heights. The epithet "who rideth along in the heavens of heavens of the first beginning" denotes the exalted majesty of the superterrestrial One, who on account of His immanency in history is called "He who rideth along through the steppes" (רֹכֵב בָּעֲרָבוֹת, ver. 5). In יִתֵּן בְּקוֹלוֹ we have a repetition of the thought expressed above in ver. 12 by יְהוָה אֹמֵר; what is intended is God's voice of power, which thunders down everything that contends against Him. Since in the expression נָתַן בְּקוֹל (xlvi. 7, Jer. xii. 8) the voice, according to Ges. § 138, rem. 3, note, is conceived of as the medium of the giving, *i.e.* of the giving forth from one's self, of the making one's self heard, we must take עֹז קוֹל not as the object (as in the Latin phrase *sonitum dare*), but as an apposition:* behold, He maketh Himself heard with His voice, a powerful voice. Thus let them then give God עֹז, *i.e.* render back to Him in praise that acknowledges His omnipotence, the omnipotence which He hath, and of which He gives abundant proof. His glory (גַּאֲוָה) rules over Israel, more particularly as its guard and defence; His power (עֹז), however, embraces all created things, not the earth merely, but also the loftiest regions of the sky. The kingdom of grace reveals the majesty and glory of His redemptive work (cf. Eph. i. 6), the kingdom of nature the universal dominion of His omnipotence. To this call to the kingdoms of the earth they respond in ver. 36: "Awful is Elohim out of thy sanctuaries." The words are addressed to Israel, consequently מִקְדָּשֶׁיךָ is not the heavenly and earthly sanctuary (Hitzig), but the one sanctuary in Jerusalem (Ezek. xxi. 7 [2]) in the manifold character of its holy places (Jer. li. 51, cf. Am. vii. 9). Commanding reverence—such is the confession of the Gentile world—doth Elohim rule from thy most holy places, O Israel, the God who hath chosen thee as His mediatorial people. The second part of the confession runs: the God of Israel giveth power and abundant strength to the people, viz. whose God He is, equivalent to

* The accentuation does not decide; it admits of our taking it in both ways. Cf. xiv. 5, xli. 2, lviii. 7, lxviii. 28, Prov. xiii. 22, xxvii. 1.

לְעַמּוֹ, xxix. 11. Israel's might in the omnipotence of God it is which the Gentile world has experienced, and from which it has deduced the universal fact of experience, ver. 36*b*. All peoples with their gods succumb at last to Israel and its God. This confession of the Gentile world closes with בָּרוּךְ אֱלֹהִים (which is preceded by *Mugrash* transformed out of *Athnach*). That which the psalmist said in the name of Israel in ver. 20, "Blessed be the Lord," now re-echoes from all the world, "Blessed be Elohim." The world is overcome by the church of Jahve, and that not merely in outward form, but spiritually. The taking up of all the kingdoms of the world into the kingdom of God, this the great theme of the Apocalypse, is also after all the theme of this Psalm. The first half closed with Jahve's triumphant ascension, the second closes with the results of His victory and triumph, which embrace the world of peoples.

PSALM LXIX.

PRAYER OUT OF THE DEPTH OF AFFLICTION BORNE FOR THE SAKE OF THE TRUTH.

2 SAVE me, Elohim, for the waters press upon my life.
3 I have sunk in the mud of the abyss, and there is no standing;
I am fallen into the depths of the waters and a flood overfloweth me.

4 I am wearied by my calling, my throat is parched,
Mine eyes have failed, I who wait for my God.
5 More than the hairs of my head are those who hate me without a cause,
Numerous are my destroyers, mine enemies falsely—
That which I stole not, I must then restore.

6 Elohim, Thou knowest of my folly,
And my guiltinesses are not hidden from Thee.
7 Let not those be ashamed, in me, who wait on Thee, O Lord, Jahve of hosts,
Let not those be confounded, in me, who seek Thee, O God of Israel!

8 For for Thy sake have I borne reproach,
Shame hath covered my face.

9 I am become estranged from my brethren,
And an alien to my mother's children.
10 For the zeal of Thy house hath consumed me,
And the reproaches of those who reproach Thee are fallen upon me.
11 As for me, my soul wept fasting,
And it became reproaches to me.

12 I made sackcloth my garment,
And became a satire to them.
13 Those who sit in the gate talk of me
And the music of the carousers.
14 Yet I, I pray to Thee, Jahve, in a time of favour,
Elohim, by reason of Thy great mercy;
Answer me with the truth of Thy salvation!

15 Rescue me out of the mud, that I sink not;
Let me be rescued from my haters and out of the depths of the waters.
16 Let not the flood of waters overflow me,
And let not the abyss swallow me up,
And let not the well close its mouth upon me.

17 Answer me, Jahve, for good is Thy loving-kindness;
According to the abundance of Thy compassion turn Thou unto me.
18 And hide not Thy face from Thy servant,
For I am afraid, speedily answer me.
19 Draw near to my soul, redeem it,
Because of mine enemies deliver me.

20 Thou knowest my reproach, and my shame, and my dishonour;
Present to Thee are all mine adversaries.
21 Reproach hath broken my heart, and I became sick unto death;
I hoped for pity, but in vain,
And for comforters—finding none.

22 They gave me for my meat gall,
And for my thirst they gave me vinegar to drink.

23 Let their table before them become a snare,
And to the unconcerned a trap.
24 Let their eyes be darkened that they see not,
And make their loins continually to shake.
25 Pour out upon them Thine indignation,
And let the burning of Thine anger seize them.

26 Let their village be desolate,
In their tents let there be no dweller.
27 For him who is smitten of Thee they persecute,
And of the pain of Thy pierced ones do they tell.
28 Add Thou iniquity to their iniquity,
And let them not enter into Thy righteousness.

29 Let them be blotted out of the book of life,
And with the righteous let them not be written down!
30 I, however, am afflicted and in pain,
Thy help, Elohim, shall set me up on high.
31 I will praise the name of Elohim with song,
And extol it with thanksgiving.

32 And it shall please Jahve better than young bullocks,
Having horns, cleaving the hoof.
33 The afflicted seeing it, shall rejoice;
Ye who seek after Elohim—let your heart revive!
34 For observant of the needy is Jahve,
And His captives doth He not despise.

35 Let heaven and earth praise Him,
The seas and everything that moveth therein.
36 For Elohim will save Zion and build the cities of Judah,
That they may dwell there and possess them.
37 And the seed of His servants shall inherit them,
And those who love His name shall dwell therein.

This Psalm follows Ps. lxviii. because in vers. 36 sq. the very same thought is expressed in unfigurative language, that

we found in lxviii. 11 represented under a figure, viz. *Thy creatures dwelt therein.* In other respects the two Psalms are as different as day and night. Ps. lxix. is not a martial and triumphal Psalm, but a Psalm of affliction which does not brighten until near the close; and it is not the church that is the speaker here, as in the preceding Psalm, but an individual. This individual, according to the inscription, is David; and if David, it is not the ideal righteous man (Hengstenberg), but David the righteous, and that when he was unjustly persecuted by Saul. The description of suffering harmonizes in many points with the Psalms belonging to the time of Saul, even the estrangement of his nearest adherents, lxix. 9, xxxi. 12 (cf. xxvii. 10); the fasting till he is thoroughly enfeebled, lxix. 11, cix. 24; the curse upon his foes, in which respect Ps. xxxv., lxix., and cix. form a fearful gradation; and the inspiriting call to the saints who are his companions in suffering, lxix. 33, xxii. 27, xxxi. 25. Were there no doubt about Ps. xl. being Davidic, then the Davidic origin of Ps. lxix. would at the same time be firmly established; but instead of their inscriptions לדוד being mutually confirmatory, they tend, on the contrary, to shake our confidence. These two Psalms are closely related as twin-Psalms: in both the poet describes his suffering as a sinking into a miry pit; in both we meet with the same depreciation of ceremonial sacrifice; the same method of denoting a great multitude, "more than the hairs of my head," lxix. 5, xl. 13; and the same prospect of the faith of the saints being strengthened, lxix. 33, 7, xl. 17, 4.

But whilst in Ps. xl. it is more the style and in general the outward form than the contents that militate against its Davidic authorship, in Ps. lxix. it is not so much in form as in subject-matter that we find much that does not accord with David's authorship. For this reason Clericus and Vogel (in his dissertation *Inscriptiones Psalmorum serius demum additas videri*, 1767) have long ago doubted the correctness of the לדוד; and Hitzig has more fully supported the conjecture previously advanced by Seiler, von Bengel, and others, that Ps. lxix., as also Ps. xl., is by Jeremiah. The following points favour this view: (1) The martyrdom which the author endured in his zeal for the house of God, in his self-mortification, and in this consuming of himself with the scorn and

deadly hostility of his foes; we may compare more particularly Jer. xv. 15–18, a confession on the part of the prophet very closely allied in spirit to both these Psalms. (2) The murderous animosity which the prophet had to endure from the men of Anathoth, Jer. xi. 18 sq., with which the complaint of the psalmist in ver. 9 fully accords. (3) The close of the Psalm, vers. 35–37, which is like a summary of that which Jeremiah foretells in the Book of the Restoration, ch. xxx.–xxxiii. (4) The peculiar character of Jeremiah's sufferings, who was cast by the princes, as being an enemy to his country, into the waterless but muddy cistern of prince Malchiah (Malkîja) in the court of the guard, and there as it were buried alive. It is true, in Jer. xxxviii. 6 it is said of this cistern that there was "no water, but only mire," which seems to contradict the language of the Psalm; but since he sank into the mud, the meaning is that just then there was no water standing in it as at other times, otherwise he must at once have been drowned. Nevertheless, that he was in peril of his life is clear to us from the third *kînah* (Lam. ch. iii.), which in other respects also has many points of close contact with Ps. lxix.; for there in vers. 53–58 he says: "*They cut off my life in the pit and cast stones at me. Waters flowed over my head; I thought: I am undone. I called upon Thy name, Jahve, out of the lowest pit. Thou didst hear my cry: Hide not Thine ear from the outpouring of my heart, from my cry for help! Thou didst draw near in the day that I cried, Thou saidst: Fear not.*" The view of Hitzig, that in Ps. lxix. we have this prayer out of the pit, has many things in its favour, and among them, (5) the style, which on the whole is like that of Jeremiah, and the many coincidences with the prophet's language and range of thought visible in single instances. But how could this Psalm have obtained the inscription לדוד? Could it be on account of the similarity between the close of Ps. lxix. and the close of Ps. xxii.? And why should not Ps. lxxi., which is to all appearance by Jeremiah, also have the inscription לדוד? Ps. lxix. is wanting in that imitative character by which Ps. lxxi. so distinctly points to Jeremiah. Therefore we duly recognise the instances and considerations brought forward against the Jeremianic authorship by Keil (*Luth. Zeitschrift*, 1860, S. 485 f.) and Kurtz (*Dorpater Zeitschrift*, 1865, S. 58 ff.), whilst, on the contrary,

we still maintain, as formerly, that the Psalm admits of being much more satisfactorily explained from the life of Jeremiah than that of David.

The passion Psalms are the part of the Old Testament Scriptures most frequently cited in the New Testament; and after Ps. xxii. there is no Psalm referred to in so many ways as Ps. lxix. (1) The enemies of Jesus hated Him without a cause: this fact, according to John xv. 25, is foretold in ver. 5. It is more probable that the quotation by John refers to lxix. 5 than to xxxv. 19. (2) When Jesus drove the buyers and sellers out of the Temple, ver. 10*a* received its fulfilment, according to John ii. 17: the fierce flame of zeal against the profanation of the house of God consumes Him, and because of this zeal He is hated and despised. (3) He willingly bore this reproach, being an example to us; ver. 10*b* of our Psalm being, according to Rom. xv. 3, fulfilled in Him. (4) According to Acts i. 20, the imprecation in ver. 26*a* has received its fulfilment in Judas Iscariot. The suffixes in this passage are plural; the meaning can therefore only be that indicated by J H. Michaelis, *quod ille primus et præ reliquis hujus maledictionis se fecerit participem.* (5) According to Rom. xi. 9 sq., vers. 23 sq. of the Psalm have been fulfilled in the present rejection of Israel. The apostle does not put these imprecations directly into the mouth of Jesus, just as in fact they are not appropriate to the lips of the suffering Saviour; he only says that what the psalmist there, in the zealous ardour of the prophetic Spirit—a zeal partaking of the severity of Sinai and of the spirit of Elias—invokes upon his enemies, has been completely fulfilled in those who wickedly have laid violent hands upon the Holy One of God. The typically prophetic hints of the Psalm are far from being exhausted by these New Testament quotations. One is reminded, in connection with ver. 13, of the mockery of Jesus by the soldiers in the prætorium, Matt. xxvii. 27–30; by ver. 22, of the offer of vinegar mingled with gall (according to Mark xv. 23, wine mingled with myrrh) which Jesus refused, before the crucifixion, Matt. xxvii. 34, and of the sponge dipped in vinegar which they put to the mouth of the crucified One by means of a stalk of hyssop, John xix. 29 sq. When John there says that Jesus, freely and consciously preparing Himself to die, only desired a drink in

order that, according to God's appointment, the Scripture might receive its utmost fulfilment, he thereby points back to Ps. xxii. 16 and lxix. 22. And what an amount of New Testament light, so to speak, falls upon ver. 27*a* when we compare with it Isa. ch. liii. and Zech. xiii. 7! The whole Psalm is typically prophetic, in as far as it is a declaration of a history of life and suffering moulded by God into a factual prediction concerning Jesus the Christ, whether it be the story of a king or a prophet; and in as far as the Spirit of prophecy has even moulded the declaration itself into the language of prophecy concerning the future One.

The Psalm falls into three parts, consisting of the following strophes: (1) 3. 5. 6. 6. 7; (2) 5. 6. 7; (3) 6. 6. 6. 6. 6. Does שׁוֹשַׁנִּים perhaps point to the preponderating six-line strophes under the emblem of the six-leaved lily? This can hardly be the case. The old expositors said that the Psalm was so inscribed because it treats of the white rose of the holy innocence of Christ, and of the red rose of His precious blood. שׁוּשַׁן properly does not signify a rose; this flower was altogether unknown in the Holy Land at the time this Psalm was written. The rose was not transplanted thither out of Central Asia until much later, and was called וֶרֶד (*ῥόδον*); שׁוּשַׁן, on the other hand, is the white, and in the Holy Land mostly red, lily—certainly, as a plant, a beautiful emblem of Christ. *Propter me*, says Origen, *qui in convalle eram, Sponsus descendit et fit lilium.*

Vers. 2–14. Out of deep distress, the work of his foes, the complaining one cries for help; he thinks upon his sins, which his sufferings bring to his remembrance, but he is also distinctly conscious that he is an object of scorn and hostility for God's sake, and from His mercy he looks for help in accordance with His promises. The waters are said to rush in unto the soul (עַד־נֶפֶשׁ), when they so press upon the imperilled one that the soul, *i.e.* the life of the body, more especially the breath, is threatened; cf. Jonah ii. 6, Jer. iv. 10. Waters are also a figure of calamities that come on like a flood and drag one into their vortex, xviii. 17, xxxii. 6, cxxiv. 5, cf. lxvi. 12, lxxxviii. 8, 18; here, however, the figure is cut off in such a way that it conveys the impression of reality expressed in a poetical form, as in Ps. xl., and much the same as in Jonah's psalm. The

soft, yielding morass is called יָוֵן, and the eddying deep מְצוּלָה. The *nomen Hophal.* מַעֲמָד signifies properly a being placed, then a standing-place, or firm standing (LXX. *ὑπόστασις*), like מָתְנָה, that which is stretched out, extension, Isa. viii. 8. שִׁבֹּלֶת (Ephraimitish סִבֹּלֶת) is a streaming, a flood, from שׁבל, סבל, to stream, flow (cf. note on lviii. 9*a*). בּוֹא בְּ, to fall into, as in lxvi. 12, and שָׁטַף with an accusative, to overflow, as in cxxiv. 4. The complaining one is nearly drowned in consequence of his sinking down, for he has long cried in vain for help: he is wearied by continual crying (יָגַע בְּ, as in vi. 7, Jer. xlv. 3), his throat is parched (נָחַר from חָרַר; LXX. and Jerome: it is become hoarse), his eyes have failed (Jer. xiv. 6) him, who waits upon his God. The participle מְיַחֵל, equal to a relative clause, is, as in xviii. 51, 1 Kings xiv. 6, attached to the suffix of the preceding noun (Hitzig). Distinct from this use of the participle without the article is the adverbially qualifying participle in Gen. iii. 8, Cant. v. 2, cf חַי, 2 Sam. xii. 21, xviii. 14. There is no necessity for the correction of the text מְיַחֵל (LXX. *ἀπὸ τοῦ ἐλπίζειν με*). Concerning the accentuation of רַבּוּ *vid.* on xxxviii. 20. Apart from the words "more than the hairs of my head" (xl. 13), the complaint of the multitude of groundless enemies is just the same as in xxxviii. 20, xxxv. 19, cf. cix. 3, both in substance and expression. Instead of מַצְמִיתַי, my destroyers, the Syriac version has the reading מֵעַצְמוֹתַי (more numerous than my bones), which is approved by Hupfeld; but to reckon the multitude of the enemy by the number of one's own bones is both devoid of taste and unheard of. Moreover the reading of our text finds support, if it need any, in Lam. iii. 52 sq. The words, "what I have not taken away; I must then restore," are intended by way of example, and perhaps, as also in Jer. xv. 10, as a proverbial expression: that which I have not done wrong, I must suffer for (cf. Jer. xv. 10, and the similar complaint in Ps. xxxv. 11). One is tempted to take אָז in the sense of "nevertheless" (Ewald), a meaning, however, which it is by no means intended to convey. In this passage it takes the place of זֹאת (cf. *οὕτως* for *ταῦτα*, Matt. vii. 12), inasmuch as it gives prominence to the restitution desired, as an inference from a false assumption: then, although I took it not away, stole it not.

The transition from the bewailing of suffering to a confession of sin is like xl. 13. In the undeserved persecution which he endures at the hand of man, he is obliged nevertheless to recognise well-merited chastisement from the side of God. And whilst by אַתָּה יָדַעְתָּ (cf. xl. 10, Jer. xv. 15, xvii. 16, xviii. 23, and on ל as an exponent of the object, Jer. xvi. 16, xl. 2) he does not acknowledge himself to be a sinner after the standard of his own shortsightedness, but of the divine omniscience, he at the same time commends his sinful need, which with self-accusing modesty he calls אִוֶּלֶת (xxxviii. 6) and אַשְׁמוֹת (2 Chron. xxviii. 10), to the mercy of the omniscient One. Should he, the sinner, be abandoned by God to destruction, then all those who are faithful in their intentions towards the Lord would be brought to shame and confusion in him, inasmuch as they would be taunted with this example. קַוֶּיךָ designates the godly from the side of the πίστις, and מְבַקְשֶׁיךָ from the side of the ἀγάπη. The multiplied names of God are so many appeals to God's honour, to the truthfulness of His covenant relationship. The person praying here is, it is true, a sinner, but that is no justification of the conduct of men towards him; he is suffering for the Lord's sake, and it is the Lord Himself who is reviled in him. It is upon this he bases his prayer in ver. 8. עָלֶיךָ, for Thy sake, as in xliv. 23, Jer. xv. 15. The reproach that he has to bear, and ignominy that has covered his face and made it quite unrecognisable (xliv. 16, cf. lxxxiii. 17), have totally estranged (xxxviii. 12, cf. lxxxviii. 9, Job xix. 13–15, Jer. xii. 6) from him even his own brethren (אָחַי, parallel word בְּנֵי אִמִּי, as in l. 20; cf., on the other hand, Gen. xlix. 8, where the interchange designedly takes another form of expression); for the glow of his zeal (קִנְאָה from קָנָא, according to the Arabic, to be a deep or bright red) for the house of Jahve, viz. for the sanctity of the sanctuary and of the congregation gathered about it (which is never directly called "the house of Jahve" in the Old Testament, *vid.* Köhler on Zech. ix. 8, but here, as in Num. xii. 7, Hos. viii. 1, is so called in conjunction with the sanctuary), as also for the honour of Him who sits enthroned therein, consumes him, like a fire burning in his bones which incessantly breaks forth and rages all through him (Jer. xx. 9, xxiii. 9), and therefore all the malice of those who are estranged from God is concentrated upon and against him.

He now goes on to describe how sorrow for the sad condition of the house of God has brought nothing but reproach to him (cf. cix. 24 sq.). It is doubtful whether נַפְשִׁי is an alternating subject to וָאֶבְכֶּה (*fut. consec.* without being apocopated), cf. Jer. xiii. 17, or a more minutely defining accusative as in Isa. xxvi. 9 (*vid.* on iii. 5), or whether, together with בַּצּוֹם, it forms a circumstantial clause (*et flevi dum in jejunio esset anima mea*), or even whether it is intended to be taken as an accusative of the object in a pregnant construction (= בְּכָה וְשָׁפַךְ נַפְשׁוֹ, xlii. 5, 1 Sam. i. 15): I wept away my soul in fasting. Among all these possible renderings, the last is the least probable, and the first, according to xliv. 3, lxxxiii. 19, by far the most probable, and also that which is assumed by the accentuation.* The reading of the LXX. וָאֲעַנֶּה, *καὶ συνέκαψα* (Olshausen, Hupfeld, and Böttcher), is a very natural (xxxv. 13) exchange of the poetically bold expression for one less choice and less expressive (since עִנָּה נֶפֶשׁ is a phrase of the Pentateuch equivalent to צוּם). The garb of mourning, like the fasting, is an expression of sorrow for public distresses, not, as in xxxv. 13, of personal condolence; concerning וָאֶתְנָה, *vid.* on iii. 6. On account of this mourning, reproach after reproach comes upon him, and they fling gibes and raillery at him; everywhere, both in the gate, the place where the judges sit and where business is transacted, and also at carousals, he is jeered at and traduced (Lam. iii. 14, cf. v. 14, Job xxx. 9). שִׂיחַ בְּ signifies in itself *fabulari de* . . . without any bad secondary meaning (cf. Prov. vi. 22, *confabulabitur tecum*); here it is construed first with a personal and then a neuter subject (cf. Amos viii. 5), for in ver 13*b* neither הָיִיתִי (Job xxx. 9, Lam. iii. 14) nor אֲנִי (Lam. iii. 63) is to be supplied. Ver. 14 tells us how he acts in the face of such hatred and scorn; וַאֲנִי, as in cix. 4, *sarcasmis hostium suam opponit in precibus constantiam* (Geier). As for himself, his prayer is directed towards Jahve at the present time, when his affliction

* The *Munach* of בצום is a transformation of *Dechî* (just as the *Munach* of לחרפות is a transformation of *Mugrash*), in connection with which נפשי might certainly be conceived of even as object (cf. xxvi. 6*a*); but this after ואבכה (not ואבכה), and as being without example, could hardly have entered the minds of the punctuists.

as a witness for God gives him the assurance that He will be well-pleased to accept it (עֵת רָצוֹן = בְּעֵת רצון, Isa. xlix. 8). It is addressed to Him who is at the same time *Jahve* and *Elohim*, —the revealed One in connection with the history of redemption, and the absolute One in His exaltation above the world,— on the ground of the greatness and fulness of His mercy: may He then answer him with or in the truth of His salvation, *i.e.* the infallibility with which His purpose of mercy verifies itself in accordance with the promises given. Thus is ver. 14 to be explained in accordance with the accentuation. According to Isa. xlix. 8, it looks as though עת רצון must be drawn to ענני (Hitzig), but xxxii. 6 sets us right on this point; and the fact that ברב־חסדך is joined to ver. 14*a* also finds support from v. 8. But the repetition of the divine name perplexes one, and it may be asked whether or not the accent that divides the verse into its two parts might not more properly stand beside רצון, as in xxxii. 6 beside מְצֹא; so that ver. 14*b* runs: *Elohim, by virtue of the greatness of Thy mercy hear me, by virtue of the truth of Thy salvation.*

Vers. 15–22. In this second part the petition by which the first is as it were encircled, is continued; the peril grows greater the longer it lasts, and with it the importunity of the cry for help. The figure of sinking in the mire or mud and in the depths of the pit (בְּאֵר, lv. 24, cf. בּוֹר, xl. 3) is again taken up, and so studiously wrought out, that the impression forces itself upon one that the poet is here describing something that has really taken place. The combination "from those who hate me and from the depths of the waters" shows that "the depths of the waters" is not a merely rhetorical figure; and the form of the prayer: let not the pit (the well-pit or covered tank) close (תֶּאְטַר with *Dagesh* in the *Teth*, in order to guard against its being read תֵּאָטַר; cf. on the signification of אָטַר, *clausus* = *claudus*, scil. *manu*) its mouth (*i.e.* its upper opening) upon me, exceeds the limits of anything that can be allowed to mere rhetoric. "Let not the water-flood overflow me" is intended to say, since it has, according to ver. 3, already happened, let it not go further to my entire destruction. The "answer me" in ver. 17*a* is based upon the plea that God's loving-kindness is טוֹב, *i.e.* good, absolutely good (as in the kindred passion-Psalm, cix. 21), better than all besides (lxiii. 4),

the means of healing or salvation from all evil. On ver. 17*b* cf. li. 3, Lam. iii. 32. In ver. 18 the prayer is based upon the painful situation of the poet, which urgently calls for speedy help (מַהֵר beside the imperative, cii. 3, cxliii. 7, Gen. xix. 22, Esth. vi. 10, is certainly itself not an imperative like חָרֵב, li. 4, but an adverbial infinitive as in lxxix. 8). קָרְבָה וּ, or, in order to ensure the pronunciation *korbah* in distinction from *kārbah*, Deut. xv. 9, קָרְבָה (in Baer*), is *imperat. Kal;* cf. the fulfilment in Lam. iii. 57. The reason assigned, "because of mine enemies," as in v. 9, xxvii. 11, and frequently, is to be understood according to xiii. 5: the honour of the all-holy One cannot suffer the enemies of the righteous to triumph over him.† The accumulation of synonyms in ver. 20 is Jeremiah's custom, ch. xiii. 14, xxi. 5, 7, xxxii. 37, and is found also in Ps. xxxi. (ver. 10) and xliv. (vers. 4, 17, 25). On חֶרְפָּה שָׁבְרָה לִבִּי, cf. li. 19, Jer. xxiii. 9. The *ἅπαξ γεγραμ.* וָאָנוּשָׁה (historical tense), from נוּשׁ, is explained by אָנַשׁ from אָנַשׁ, sickly, dangerously ill, evil-disposed, which is a favourite word in Jeremiah. Moreover נוּד in the signification of manifesting pity, not found elsewhere in the Psalter, is common in Jeremiah, *e.g.* ch. xv. 5; it signifies originally to nod to any one as a sign of a pity that sympathizes with him and recognises the magnitude of the evil. "To give wormwood for meat and מֵי־רֹאשׁ to drink" is a Jeremianic (ch. viii. 14, ix. 14, xxiii. 15) designation for inflicting the extreme of pain and anguish upon one. רֹאשׁ (רוֹשׁ) signifies first of all a poisonous plant with an umbellated head of flower or a capitate fruit; but then, since bitter and poisonous are interchangeable notions in the Semitic languages, it signifies gall as the bitterest of the bitter. The LXX. renders: *καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.* Certainly נָתַן בְּ can mean to put something into something, to mix something with it, but the parallel word

* Originally — was the sign for every kind of ŏ, hence the Masora includes the חטוף also under the name קמץ חטף; *vid. Luther. Zeitschrift*, 1863, S. 412 f., cf. Wright, *Genesis*, p. xxix.

† Both נַפְשִׁי and אֹיְבַי, contrary to logical interpunction, are marked with *Munach;* the former ought properly to have *Dechî*, and the latter *Mugrash.* But since neither the *Athnach*-word nor the *Silluk*-word has two syllables preceding the tone syllable, the accents are transformed according to *Accentuationssystem*, xviii. § 2, 4.

לְצִמְאִי (for my thirst, *i.e.* for the quenching of it, Neh. ix. 15, 20) favours the supposition that the בְּ of בְּבָרוּתִי is *Beth essentiæ*, after which Luther renders: "they give me gall to eat." The ἅπαξ γεγραμ. בָּרוֹת (Lam. iv. 10 בָּרוֹת) signifies βρῶσις, from בָּרָה, βιβρώσκειν (root βορ, Sanscrit *gar*, Latin *vor-are*).

Vers. 23–37. The description of the suffering has reached its climax in ver. 22, at which the wrath of the persecuted one flames up and bursts forth in imprecations. The first imprecation joins itself upon ver. 22. They have given the sufferer gall and vinegar; therefore their table, which was abundantly supplied, is to be turned into a snare to them, from which they shall not be able to escape, and that לִפְנֵיהֶם, in the very midst of their banqueting, whilst the table stands spread out before them (Ezek. xxiii. 41). שְׁלוֹמִים (collateral form of שְׁלֵמִים) is the name given to them as being carnally secure; the word signifies the peaceable or secure in a good (lv. 21) and in a bad sense. Destruction is to overtake them suddenly, "when they say: Peace and safety" (1 Thess. v. 3). The LXX. erroneously renders: καὶ εἰς ἀνταπόδοσιν = וְלִשְׁלוּמִים. The association of ideas in ver. 24 is transparent. With their eyes they have feasted themselves upon the sufferer, and in the strength of their loins they have ill-treated him. These eyes with their bloodthirsty malignant looks are to grow blind. These loins full of defiant self-confidence are to shake (הַמְעַד, *imperat. Hiph.* like הַרְחַק, Job xiii. 21, from הִמְעִיד, for which in Ezek. xxix. 7, and perhaps also in Dan. xi. 14, we find העמיד). Further: God is to pour out His wrath upon them (lxxix. 6, Hos. v. 10, Jer. x. 25), *i.e.* let loose against them the cosmical forces of destruction existing originally in His nature. וַעֲמָקָּךְ has the *Dagesh* in order to distinguish it in pronunciation from וַעֲמָקָךְ. In ver. 26 טִירָה (from טוּר, to encircle) is a designation of an encamping or dwelling-place (LXX. ἔπαυλις) taken from the circular encampments (Arabic صيرات, *ṣirât*, and دوار, *duâr*) of the nomads (Gen. xxv. 16). The laying waste and desolation of his own house is the most fearful of all misfortunes to the Semite (*Job*, i. 327). The poet derives the justification of such fearful imprecations from the fact that they persecute him, who is besides smitten of God; God has smitten him on account of his sins, and that by having placed him in the

midst of a time in which he must be consumed with zeal and solicitude for the house of God. The suffering decreed for him by God is therefore at one and the same time suffering as a chastisement and as a witnessing for God; and they heighten this suffering by every means in their power, not manifesting any pity for him or any indulgence, but imputing to him sins that he has not committed, and requiting him with deadly hatred for benefits for which they owed him thanks.

There are also some others, although but few, who share this martyrdom with him. The psalmist calls them, as he looks up to Jahve, חֲלָלֶיךָ, Thy fatally smitten ones; they are those to whom God has appointed that they should bear within themselves a pierced or wounded heart (*vid.* cix. 22, cf. Jer. viii. 18) in the face of such a godless age. Of the deep grief (אֶל, as in ii. 7) of these do they tell, viz. with self-righteous, self-blinded mockery (cf. the Talmudic phrase ספר בלשון הרע or ספר לשון הרע, of evil report or slander). The LXX. and Syriac render יוֹסִיפוּ (*προσέθηκαν*): they add to the anguish; the Targum, Aquila, Symmachus, and Jerome follow the traditional text. Let God therefore, by the complete withdrawal of His grace, suffer them to fall from one sin into another—this is the meaning of the *da culpam super culpam eorum*—in order that accumulated judgment may correspond to the accumulated guilt (Jer. xvi. 18). Let the entrance into God's righteousness, *i.e.* His justifying and sanctifying grace, be denied to them for ever. Let them be blotted out of סֵפֶר חַיִּים (Ex. xxxii. 32, cf. Isa. iv. 3, Dan. xii. 1), that is to say, struck out of the list of the living, and that of the living in this present world; for it is only in the New Testament that we meet with the Book of Life as a list of the names of the heirs of the ζωὴ αἰώνιος. According to the conception both of the Old and of the New Testament the צַדִּיקִים are the heirs of life. Therefore ver. 29*b* wishes that they may not be written by the side of the righteous, who, according to Hab. ii. 4, "live," *i.e.* are preserved, by their faith. With וַאֲנִי the poet contrasts himself, as in xl. 18, with those deserving of execration. They are now on high, but in order to be brought low; he is miserable and full of poignant pain, but in order to be exalted; God's salvation will remove him from his enemies on to a height that is too steep for them (lix. 2, xci. 14). Then will he praise (הַלֵּל) and magnify (גַּדֵּל) the

Name of God with song and thankful confession. And such spiritual תּוֹדָה, such thank-offering of the heart, is more pleasing to God than an ox, a bullock, *i.e.* a young ox (= פַּר הַשּׁוֹר, an ox-bullock, Judg. vi. 25, according to Ges. § 113), one having horns and a cloven hoof (Ges. § 53, 2). The attributives do not denote the rough material animal nature (Hengstenberg), but their legal qualifications for being sacrificed. מְקַרְנִין is the name for the young ox as not being under three years old (cf. 1 Sam. i. 24, LXX. *ἐν μόσχῳ τριετίζοντι*); מַפְרִיס as belonging to the clean four-footed animals, viz. those that are cloven-footed and chew the cud, Lev. ch. xi. Even the most stately, full-grown, clean animal that may be offered as a sacrifice stands in the sight of Jahve very far below the sacrifice of grateful praise coming from the heart.

When now the patient sufferers (עֲנָוִים) united with the poet by community of affliction shall see how he offers the sacrifice of thankful confession, they will rejoice. רָאוּ is a hypothetical preterite; it is neither וְרָאוּ (*perf. consec.*), nor יִרְאוּ (xl. 4, lii. 8, cvii. 42, Job xxii. 19). The declaration conveying information to be expected in ver. 33*b* after the *Waw apodoseos* changes into an apostrophe of the "seekers of Elohim:" their heart shall revive, for, as they have suffered in company with him who is now delivered, they shall now also refresh themselves with him. We are at once reminded of xxii. 27, where this is as it were the exhortation of the entertainer at the thank-offering meal. It would be rash to read שָׁמַע in ver. 34, after xxii. 25, instead of שִׁמְעָה (Olshausen); the one object in that passage is here generalized: Jahve is attentive to the needy, and doth not despise His bound ones (cvii. 10), but, on the contrary, He takes an interest in them and helps them. Starting from this proposition, which is the clear gain of that which has been experienced, the view of the poet widens into the prophetic prospect of the bringing back of Israel out of the Exile into the Land of Promise. In the face of this fact of redemption of the future he calls upon (cf. Isa. xliv. 23) all created things to give praise to God, who will bring about the salvation of Zion, will build again the cities of Judah, and restore the land, freed from its desolation, to the young God-fearing generation, the children of the servants of God among the exiles. The feminine suffixes refer to עָרֵי (cf. Jer. ii. 15, xxii. 6 *Chethîb*).

The tenor of Isa. lxv. 9 is similar. If the Psalm were written by David, the closing turn from ver. 34 onwards might be more difficult of comprehension than xiv. 7, li. 20 sq. If, however, it is by Jeremiah, then we do not need to persuade ourselves that it is to be understood not of restoration and re-peopling, but of continuance and completion (Hofmann and Kurtz). Jeremiah lived to experience the catastrophe he foretold; but the nearer it came to the time, the more comforting were the words with which he predicted the termination of the Exile and the restoration of Israel. Jer. xxxiv. 7 shows us how natural to him, and to him in particular, was the distinction between Jerusalem and the cities of Judah. The predictions in Jer. ch. xxxii., xxxiii., which sound so in accord with vers. 36 sq., belong to the time of the second siege. Jerusalem was not yet fallen; the strong places of the land, however, already lay in ruins.

PSALM LXX.

CRY OF A PERSECUTED ONE FOR HELP.

2 ELOHIM, to deliver me—
Jahve to my help, make haste!
3 Let those be ashamed and confounded who seek my soul,
Let those fall back and be put to shame who desire my misfortune,
4 Let those turn back as a reward of their shame,
Who say: Aha, aha!

5 Let all those heartily rejoice in Thee who seek Thee,
And let those continually say "Elohim be magnified" who love Thy salvation.
6 I, however, am needy and poor—
Elohim, make haste unto me!
My help and my Deliverer art Thou,
Jahve, make no tarrying!

This short Psalm, placed after Ps. lxix. on account of the kindred nature of its contents (cf. more especially ver. 6 with lxix. 30), is, with but few deviations, a repetition of Ps. xl. 14

sqq. This portion of the second half of Ps. xl. is detached from it and converted into the Elohimic style. Concerning לְהַזְכִּיר, *at the presentation of the memorial portion of the mincha*, *vid.* xxxviii. 1. It is obvious that David himself is not the author of the Psalm in this stunted form. The לדוד is moreover justified, if he composed the original Psalm which is here modified and appropriated to a special liturgical use.

Vers. 2–4. We see at once at the very beginning, in the omission of the רְצֵה (xl. 14), that what we have here before us is a fragment of Ps. xl., and perhaps a fragment that only accidentally came to have an independent existence. The לְהַצִּילֵנִי, which was under the government of רצה, now belongs to חוּשָׁה, and the construction is without example elsewhere. In ver. 3 (= xl. 15) יַחַד and לְסִפּוּתָה are given up entirely; the original is more full-toned and soaring. Instead of יִשֹּׁמּוּ, *torpescant*, ver. 4*a* has יָשׁוּבוּ, *recedant* (as in vi. 11, cf. ix. 18), which is all the more flat for coming after יסגו אחור. In ver. 4*b*, after האמרים the לִי, which cannot here (cf., on the contrary, xxxv. 21) be dispensed with, is wanting.

Vers. 5, 6. ויאמרו instead of יאמרו is unimportant. But since the divine name *Jahve* is now for once chosen side by side with *Elohim*, it certainly had a strong claim to be retained in ver. 5*b*. Instead of תְּשׁוּעָתֶךָ we have יְשׁוּעָתֶךָ here; instead of עֶזְרָתִי, here עֻזִּי. And instead of אֲדֹנָי יַחֲשׁ לִי we have here אֱלֹהִים חוּשָׁה־לִּי,—the hope is turned into petition: *make haste unto me*, is an innovation in expression that is caused by the taking over of the לִי.

PSALM LXXI.

PRAYER OF A GREY-HEADED SERVANT OF GOD FOR FURTHER DIVINE AID.

1 IN Thee, Jahve, have I hidden, let me not be ashamed for ever.
2 Through Thy righteousness deliver me and rescue me,
Incline Thou Thine ear unto me and save me.

3 Be Thou to me a rock of habitation to take me up alway;
Thou hast given commandment to save me,
For my rock and my fortress art Thou.

4 My God, rescue me out of the hand of the wicked,
Out of the grasp of the evil-doer and the violent man.
5 For Thou art my hope, O Lord Jahve,
My trust from my youth.
6 Upon Thee have I been supported from the womb,
Thou art He who didst separate me from my mother's bowels,
Of Thee is my song of praise continually.

7 As a wonder am I to many,
But Thou art my refuge, a strong one.
8 My mouth shall be filled with Thy praise,
All the day long with Thy glorification.
9 Cast me not away in the time of old age;
Now when my strength faileth, forsake me not!

10 For mine enemies speak concerning me,
And those who lie in wait for my soul take counsel together,
11 Saying: "Elohim hath forsaken him;
Persecute and seize him, for he cannot be rescued."
12 Elohim, be not far from me,
My God, to my help make haste!

13 Let be ashamed, let vanish away, the adversaries of my soul;
Let those be covered with reproach and dishonour who seek my hurt.
14 But I will hope continually,
And will yet praise Thee more and more.
15 My mouth shall tell of Thy righteousness,
Of Thy salvation continually, for I know not the numbers thereof.

16 I will come with the mighty deeds of the Lord Jahve,
I will praise Thy righteousness, Thee alone.
17 Elohim, Thou hast taught me from my youth up,
And until now do I declare Thy wondrous works.

18 Even to old age and white hairs, Elohim, forsake me not,
Till I declare Thine arm to posterity, to all that shall come
Thy strength.

19 And Thy righteousness, Elohim, reacheth to the sky;
Thou who doest great things—Elohim, who is like Thee?!
20 Who hast caused us to see distresses many and sore,
Thou wilt quicken us again,
And out of the abysses of the earth Thou wilt bring us up
again;
21 Thou wilt increase my dignity and turn Thyself to com-
fort me.

22 I will also praise Thee upon the nabla, Thy truth, my God;
I will play to Thee upon the cithern, O Holy One of Israel.
23 My lips shall exult, when I shall harp to Thee,
And my soul, which Thou hast redeemed.
24 Also my tongue shall continually make known Thy right-
eousness,
That those are ashamed, that those are put to the blush
who seek my hurt.

The Davidic Psalm lxx. is followed by an anonymous Psalm which begins like Ps. xxxi. and closes like Ps. xxxv., in which ver. 12, just like lxx. 2, is an echo of xl. 14. The whole Psalm is an echo of the language of older Psalms, which is become the mental property, so to speak, of the author, and is revived in him by experiences of a similar character. Notwithstanding the entire absence of any thorough originality, it has an individual, and in fact a Jeremianic, impress.

The following reasons decide us in considering the Psalm as coming from the pen of Jeremiah:—(1) Its relationship to Psalms of the time of David and of the earlier times of the kings, but after David, leads us down to somewhere about the age of Jeremiah. (2) This anthological weaving together of men's own utterances taken from older original passages, and this skilful variation of them by merely slight touches of his own, is exactly Jeremiah's manner. (3) In solitary instances the style of Psalm lxix., slow, loose, only sparingly adorned with figures, and here and there prosaic, closely resembles Jeremiah; also

to him corresponds the situation of the poet as one who is persecuted; to him, the retrospect of a life rich in experience and full of miraculous guidings; to him, whose term of active service extended over a period of more than thirty years under Zedekiah, the transition to hoary age in which the poet finds himself; to him, the reference implied in ver. 21 to some high office; and to him, the soft, plaintive strain that pervades the Psalm, from which it is at the same time clearly seen that the poet has attained a degree of age and experience, in which he is accustomed to self-control and is not discomposed by personal misfortune. To all these correspondences there is still to be added an historical testimony. The LXX. inscribes the Psalm *τῷ Δαυίδ, υἱῶν Ἰωναδάβ καὶ τῶν πρώτων αἰχμαλωτισθέντων.* According to this inscription, the *τῷ Δαυίδ* of which is erroneous, but the second part of which is so explicit that it must be based upon tradition, the Psalm was a favourite song of the Rechabites and of the first exiles. The Rechabites are that tribe clinging to a homely nomad life in accordance with the will of their father, which Jeremiah (ch. xxxv.) holds up before the men of his time as an example of self-denying faithful adherence to the law of their father which puts them to shame. If the Psalm is by Jeremiah, it is just as intelligible that the Rechabites, to whom Jeremiah paid such a high tribute of respect, should appropriate it to their own use, as that the first exiles should do so. Hitzig infers from ver. 20, that at the time of its composition Jerusalem had already fallen; whereas in Ps. lxix. it is only the cities of Judah that as yet lie in ashes. But after the overthrow of Jerusalem we find no circumstances in the life of the prophet, who is no more heard of in Egypt, that will correspond to the complaints of the psalmist of violence and mockery. Moreover the foe in ver. 4 is not the Chaldæan, whose conduct towards Jeremiah did not merit these names. Nor can ver. 20 have been written at the time of the second siege and in the face of the catastrophe.

Vers. 1–6. Stayed upon Jahve, his ground of trust, from early childhood up, the poet hopes and prays for deliverance out of the hand of the foe. The first of these two strophes (vers. 1–3) is taken from xxxi. 2–4, the second (vers. 4–6, with the exception of vers. 4 and 6*c*) from xxii. 10, 11; both, how-

ever, in comparison with Ps. lxx. exhibit the far more encroaching variations of a poet who reproduces the language of others with a freer hand. Olshausen wishes to read מָעוֹז in ver. 3, xc. 1, xci. 9, instead of מָעוֹן, which he holds to be an error in writing. But this old Mosaic, Deuteronomial word (*vid.* on xc. 1) —cf. the post-biblical oath המעון (by the Temple!)—is unassailable. Jahve, who is called a rock of refuge in xxxi. 3, is here called a rock of habitation, *i.e.* a high rock that cannot be stormed or scaled, which affords a safe abode; and this figure is pursued still further with a bold remodelling of the text of xxxi. 3: לָבוֹא תָמִיד, constantly to go into, *i.e.* whither I can constantly, and therefore always, as often as it is needful, betake myself for refuge. The additional צִוִּיתָ is certainly not equivalent to צִוָּה; it would more likely be equivalent to אֲשֶׁר צויתי; but probably it is an independent clause: Thou hast (in fact) commanded, *i.e.* unalterably determined (xliv. 5, lxviii. 29, cxxxiii. 3), to show me salvation, for my rock, etc. To the words לבוא תמיד corresponds the expression לבית מצודות in xxxi. 3, which the LXX. renders *καὶ εἰς οἶκον καταφυγῆς*, whereas instead of the former three words it has *καὶ εἰς τόπον ὀχυρόν*, and seems to have read לבית מבצרות, cf. Dan. xi. 15 (Hitzig). In ver. 5, *Thou art my hope*, reminds one of the divine name מִקְוֵה יִשְׂרָאֵל in Jer. xvii. 13, l. 7 (cf. *ἡ ἐλπὶς ἡμῶν* used of Christ in 1 Tim. i. 1, Col. i. 27). נִסְמַכְתִּי is not less beautiful than הִשְׁלַכְתִּי in xxii. 11. In its incipient slumbering state (cf. iii. 6), and in its self-conscious continuance, He was and is the upholding prop and the supporting foundation, so to speak, of my life. And גּוֹזִי instead of גֹּחִי in xxii. 10, is just such another felicitous modification. It is impracticable to define the meaning of this גּוֹזִי according to גָּזָה = גָּזַז, חָזַז, *retribuere* (prop. to cut up, distribute), because גָּמַל is the representative of this Aramæo-Arabic verb in the Hebrew. Still less, however, can it be derived from גּוּז, *transire*, the participle of which, if it would admit of a transitive meaning = מוֹצִיאִי (Targum), ought to be גָּזִי. The verb גָּזָה, in accordance with its radical signification of *abscindere* (root גז, synon. קץ, קד, קט, and the like), denotes in this instance the separating of the child from the womb of the mother, the retrospect going back from youth to childhood, and even to his birth. The LXX. *σκεπαστής* (*μου*) is an

erroneous reading for ἐκσπαστής, as is clear from xxii. 10, ὁ ἐκσπάσας με. הַלָּל בְּ, xliv. 9 (cf. שִׂיחַ בְּ, lxix. 13), is at the bottom of the expression in ver. 6*c*. — The God to whom he owes his being, and its preservation thus far, is the constant, inexhaustible theme of his praise.

Vers. 7–12. Brought safely through dangers of every kind, he is become כְּמוֹפֵת, as a wonder, a miracle (Arabic أُفْت from أَفَتَ, cognate أَفَكَ, הָפַךְ, to bend, distort: a turning round, that which is turned round or wrenched, *i.e.* that which is contrary to what is usual and looked for) to many, who gaze upon him as such with astonishment (xl. 4). It is his God, however, to whom, as hitherto so also in time to come, he will look to be thus wonderfully preserved: מַחְסִי־עֹז, as in 2 Sam. xxii. 33. עֹז is a genitive, and the suffix is thrown back (*vid. supra*, vol. i. 274) in order that what God is to, and does for, the poet may be brought forward more clearly and independently [*lit.* unalloyed]. Ver. 8 tells us what it is that he firmly expects on the ground of what he possesses in God. And on this very ground arises the prayer of ver. 9 also: Cast me not away (viz. from Thy presence, li. 13, Jer. vii. 15, and frequently) in the time (לְעֵת, as in Gen. viii. 11) of old age—he is therefore already an old man (זָקֵן), though only just at the beginning of the זִקְנָה. He supplicates favour for the present and for the time still to come: now that my vital powers are failing, forsake me not! Thus he prays because he, who has been often wondrously delivered, is even now threatened by foes. Ver. 11, introduced by means of ver. 10, tells us what their thoughts of him are, and what they purpose doing. לִי, ver. 10*a*, does not belong to אוֹיְבַי, as it does not in xxvii. 2 also, and elsewhere. The לְ is that of relation or of reference, as in xli. 6. The unnecessary לֵאמֹר betrays a poet of the later period; cf. cv. 11, cxix. 82 (where it was less superfluous), and on the contrary, lxxxiii. 5 sq. The later poet also reveals himself in ver. 12, which is an echo of very similar prayers of David in xxii. 12, 20 (xl. 14, cf. lxx. 2), xxxv. 22, xxxviii. 22 sq. The Davidic style is to be discerned here throughout in other points also: In place of חִישָׁה the *Kerî* substitutes חוּשָׁה, which is the form exclusively found elsewhere.

Vers. 13–18. In view of xl. 15 (lxx. 3), xxxv. 4, 26, cix.

29, and other passages, the reading of יִכָּלְמוּ, with the Syriac, instead of יִכְלוּ in ver. 13*a* commends itself; but there are also other instances in this Psalm of a modification of the original passages, and the course of the thoughts is now climactic: confusion, ruin (cf. vi. 11), and in fact ruin accompanied by reproach and shame. This is the fate that the poet desires for his deadly foes. In prospect of this he patiently composes himself, ver. 14*a* (cf. xxxi. 25); and when righteous retribution appears, he will find new matter and ground and motive for the praise of God in addition to all such occasion as he has hitherto had. The late origin of the Psalm betrays itself again here; for instead of the *præt. Hiph.* הוֹסִיף (which is found only in the Books of Kings and in Ecclesiastes), the older language made use of the *præt. Kal.* Without ceasing shall his mouth tell (סָפַר, as in Jer. li. 10) of God's righteousness, of God's salvation, for he knows not numbers, *i.e.* the counting over or through of them (cxxxix. 17 sq.); * the divine proofs of righteousness or salvation עֲצְמוֹ מִסְפָּר (xl. 6), they are in themselves endless, and therefore the matter also which they furnish for praise is inexhaustible. He will tell those things which cannot be so reckoned up; he will come with the mighty deeds of the Lord Jahve, and with praise acknowledge His righteousness, Him alone. Since גְּבוּרוֹת, like the New Testament δυνάμεις, usually signifies the proofs of the divine גְּבוּרָה (*e.g.* xx. 7), the *Beth* is the *Beth* of accompaniment, as *e.g.* in xl. 8, lxvi. 13. בּוֹא בְּ, *venire cum*, is like جَآءَ بِـ (أَتَى), equivalent to *afferre*, he will bring the proofs of the divine power, this rich material, with him. It is evident from vers. 18 sq. that בגבורות does not refer to the poet (in the fulness of divine strength), but, together with צִדְקָתְךָ, forms a pair of words that have reference to God. לְבַדֶּךָ, according to the sense, joins closely upon the suffix of צִדְקָתְךָ (cf. lxxxiii. 19): Thy righteousness (which has been in mercy turned towards me), Thine alone (*te solum = tui soliùs*). From youth up God has in-

* The LXX. renders οὐκ ἔγνων πραγματείας; the Psalterium Romanum, *non cognovi negotiationes;* Psalt. Gallicum (Vulgate), *non cognovi literaturam* (instead of which the Psalt. Hebr., *literaturas*). According to Böttcher, the poet really means that he did not understand the art of writing.

structed him, viz. in His ways (xxv. 4), which are worthy of all praise, and hitherto (עַד־הֵנָּה, found only in this passage in the Psalter, and elsewhere almost entirely confined to prose) has he, "the taught of Jahve" (לִמּוּד ה׳), had to praise the wonders of His rule and of His leadings. May God, then, not forsake him even further on עַד־זִקְנָה וְשֵׂיבָה. The poet is already old (זָקֵן), and is drawing ever nearer to שֵׂיבָה, silvery, hoary old age (cf. 1 Sam. xii. 2). May God, then, in this stage of life also to which he has attained, preserve him in life and in His favour, until (עַד = עַד־אֲשֶׁר, as in cxxxii. 5, Gen. xxxviii. 11, and frequently) he shall have declared His arm, *i.e.* His mighty interposition in human history, to posterity (דּוֹר), and to all who shall come (supply אֲשֶׁר), *i.e.* the whole of the future generation, His strength, *i.e.* the impossibility of thwarting His purposes. The primary passage for this is xxii. 31 sq.

Vers. 19–24. The thought of this proclamation so thoroughly absorbs the poet that he even now enters upon the tone of it; and since to his faith the deliverance is already a thing of the past, the tender song with its uncomplaining prayer dies away into a loud song of praise, in which he pictures it all to himself. Without vers. 19–21 being subordinate to עד־אניד in ver. 18, וצדקתך is coupled by close connection with גבורתך. Ver. 19*a* is an independent clause; and עַד־מָרוֹם takes the place of the predicate: the righteousness of God exceeds all bounds, is infinite (xxxvi. 6 sq., lvii. 11). The cry מִי כָמוֹךָ, as in xxxv. 10, lxxxix. 9, Jer. x. 6, refers back to Ex. xv. 11. According to the *Chethîb*, the range of the poet's vision widens in ver. 20 from the proofs of the strength and righteousness of God which he has experienced in his own case to those which he has experienced in common with others in the history of his own nation. The *Kerî* (cf. on the other hand lx. 5, lxxxv. 7, Deut. xxxi. 17) rests upon a failing to discern how the experiences of the writer are interwoven with those of the nation. תָּשׁוּב in both instances supplies the corresponding adverbial notion to the principal verb, as in lxxxv. 7 (cf. li. 4). תְּהוֹם, prop. a rumbling, commonly used of a deep heaving of waters, here signifies an abyss. "The abysses of the earth" (LXX. *ἐκ τῶν ἀβύσσων τῆς γῆς*, just as the old Syriac version renders the New Testament *ἄβυσσος*, *e.g.* in Luke viii. 31, by ܬܗܘܡܐ) are,

like the gates of death (ix. 14), a figure of extreme perils and dangers, in the midst of which one is as it were half hidden in the abyss of Hades. The past and future are clearly distinguished in the sequence of the tenses. When God shall again raise His people out of the depth of the present catastrophe, then will He also magnify the גְּדֻלָּה of the poet, *i.e.* the dignity of his office, by most brilliantly vindicating him in the face of his foes, and will once more (תָּסוֹב, *fut. Niph.* like תָּשׁוּב above) comfort him. He on his part will also (cf. Job xl. 14) be grateful for this national restoration and this personal vindication: he will praise God, will praise His truth, *i.e.* His fidelity to His promises. בְּכִלֵי־נֵבֶל instead of בְּנֵבֶל sounds more circumstantial than in the old poetry. The divine name "The Holy One of Israel" occurs here for the third time in the Psalter; the other passages are lxxviii. 41, lxxxix. 19, which are older in time, and older also than Isaiah, who uses it thirty times, and Habakkuk, who uses it once. Jeremiah has it twice (ch. l. 29, li. 5), and that after the example of Isaiah. In vers. 23, 24*a* the poet means to say that lips and tongue, song and speech, shall act in concert in the praise of God. תְּרַנֵּנָה with *Dagesh* also in the second *Nun*, after the form תְּקוֹנֵנָה, תְּשַׁכֵּבָנָה, side by side with which we also find the reading תְּרַנְּנָה, and the reading תְּרֹנֵנָה, which is in itself admissible, after the form תְּאֹמַנָּה, תְּעֹגַנָּה, but is here unattested.* The cohortative after כִּי (LXX. ὅταν) is intended to convey this meaning: when I feel myself impelled to harp unto Thee. In the perfects in the closing line that which is hoped for stands before his soul as though it had already taken place. כִּי is repeated with triumphant emphasis.

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* Heidenheim reads תְּרֹנֵנָה with *Segol*, following the statement of Ibn-Bil'am in his טעמי המקרא and of Mose ha-Nakdan in his דרכי הנקוד, that *Segol* always precedes the ending נָה, with the exception only of הֵנָּה and הַאֲזִנָּה. Baer, on the other hand, reads תרנֵּנה, following Aben-Ezra and Kimchi (*Michlol* 66*b*).

PSALM LXXII.

PRAYER FOR THE DOMINION OF PEACE OF THE ANOINTED ONE OF GOD.

1 ELOHIM, give Thy rights unto the king,
And Thy righteousness unto the king's son.
2 May he govern Thy people with uprightness,
And Thine afflicted with justice.
3 May the mountains bring peace to the people,
And the hills by righteousness.
4 May he judge the afflicted among the people,
Save the children of the needy, and crush the oppressor.

5 May they fear Thee as long as the sun,
And before the moon to all generations.
6 May he come down like rain upon the meadow-grass,
As showers, a heavy rain upon the earth.
7 In his days may the righteous flourish,
And abundance of peace, till the moon be no more.
8 And may he have dominion from sea to sea,
And from the river unto the ends of the earth.

9 Before him shall the inhabitants of the wilderness bow,
And his enemies shall lick the dust.
10 The kings of Tarshish and of the isles shall bring gifts,
The kings of Saba and Meroë shall offer tribute.
11 And all kings shall do homage to him,
All peoples shall serve him.

12 For he shall deliver the needy who crieth,
And the afflicted who have no succour.
13 He shall deal gently with the poor and needy,
And help the souls of the needy;
14 From oppression and violence he shall redeem their soul,
And precious is their blood in his eyes:
15 And he shall live, and he will present him with gold of Saba,
And he will pray for him always, bless him continually.

16 May there be abundance of corn in the land unto the top
of the mountains,
May its fruit wave like Lebanon,
And may they blossom out of cities like the herbs of the
earth.
17 May his name endure for ever,
Before the sun may his name throw out shoots.
And may they bless themselves in him, may all peoples call
him blessed.
18 BLESSED BE JAHVE ELOHÎM THE GOD OF ISRAEL,
WHO ALONE DOETH WONDROUS THINGS.
19 AND BLESSED BE HIS GLORIOUS NAME FOR EVER,
AND LET THE WHOLE EARTH BE FILLED WITH HIS
GLORY.
AMEN, AND AMEN.
20 *Ended are the prayers of David the son of Jesse.*

This last Psalm of the primary collection, united to Ps. lxxi. by community of the prominent word צדקתך, appears, as we look to the superscription, lxxii. 20, to be said to be a Psalm of David; so that consequently לִשְׁלֹמֹה designates Solomon as the subject, not the author. But the *Lamed* of לשלמה here and in cxxvii. 1 cannot have any other meaning than that which the *Lamed* always has at the head of the Psalms when it is joined to proper names; it is then always the expression denoting that the Psalm belongs to the person named, as its author. Then in style and general character the Psalm has not the least kinship with the Psalms of David. Characteristic of Solomon, on the other hand, are the movement proverb-like, and for the most part distichic, which has less of original freshness and directness than of an artificial, reflective, and almost sluggish manner, the geographic range of view, the richness in figures drawn from nature, and the points of contact with the Book of Job, which belongs incontrovertibly to the circle of the Salomonic literature: these are coincident signs which are decisive in favour of Solomon. But if Solomon is the author, the question arises, who is the subject of the Psalm? According to Hitzig, Ptolemy Philadelphus; but no true Israelite could celebrate him in this manner, and there is no reliable example of carmina of this character having found

their way into the song-book of Israel. The subject of the Psalm is either Solomon (LXX. εἰς Σαλωμών) or the Messiah (Targum, "O God, give Thy regulations of right to the King Messiah, לְמַלְכָּא מְשִׁיחָא"). Both are correct. It is Solomon himself to whom the intercession and desires of blessing of this Psalm refer. Solomon, just as David with Psalms xx. and xxi., put it into the heart and mouth of the people, probably very soon after his accession, it being as it were a church-prayer on behalf of the new, reigning king. But the Psalm is also none the less Messianic, and with perfect right the church has made it the chief Psalm of the festival of Epiphany, which has received its name of *festum trium regum* out of it.

Solomon was in truth a righteous, benign, God-fearing ruler; he established and also extended the kingdom; he ruled over innumerable people, exalted in wisdom and riches above all the kings of the earth; his time was the most happy, the richest in peace and joy that Israel has ever known. The words of the Psalm were all fulfilled in him, even to the one point of the universal dominion that is wished for him. But the end of his reign was not like the beginning and the middle of it. That fair, that glorious, that pure image of the Messiah which he had represented waxed pale; and with this fading away its development in relation to the history of redemption took a new turn. In the time of David and of Solomon the hope of believers, which was attached to the kingship of David, had not yet fully broken with the present. At that time, with few exceptions, nothing was known of any other Messiah than the Anointed One of God, who was David or Solomon himself. When, however, the kingship in these its two most glorious impersonations had proved itself unable to bring to full realization the idea of the Messiah or of the Anointed One of God, and when the line of kings that followed thoroughly disappointed the hope which clung to the kingship of the present,—a hope which here and there, as in the reign of Hezekiah, blazed up for a moment and then totally died out, and men were driven from the present to look onward into the future,—then, and not until then, did any decided rupture take place between the Messianic hope and the present. The image of the Messiah is now painted on the pure ethereal sky of the future (though of the immediate future) in colours which were furnished by older

unfulfilled prophecies, and by the contradiction between the existing kingship and its idea; it becomes more and more, so to speak, an image, super-earthly, super-human, belonging to the future, the invisible refuge and invisible goal of a faith despairing of the present, and thereby rendered relatively more spiritual and heavenly (cf. the Messianic image painted in colours borrowed from our Psalm in Isa. ch. xi., Mic. v. 3, 6, Zech. ix. 9 sq.). In order rightly to estimate this, we must free ourselves from the prejudice that the centre of the Old Testament proclamation of salvation [or gospel] lies in the prophecy of the Messiah. Is the Messiah, then, anywhere set forth as the Redeemer of the world? The Redeemer of the world is Jahve. The appearing (*parusia*) of Jahve is the centre of the Old Testament proclamation of salvation. An allegory may serve to illustrate the way in which the Old Testament proclamation of salvation unfolds itself. The Old Testament in relation to the Day of the New Testament is Night. In this Night there rise in opposite directions two stars of Promise. The one describes its path from above downwards: it is the promise of Jahve who is about to come. The other describes its path from below upwards: it is the hope which rests on the seed of David, the prophecy of the Son of David, which at the outset assumes a thoroughly human, and merely earthly character. These two stars meet at last, they blend together into one star; the Night vanishes and it is Day. This one Star is Jesus Christ, Jahve and the Son of David in one person, the King of Israel and at the same time the Redeemer of the world,—in one word, the God-man.

Vers. 1–4. The name of God, occurring only once, is *Elohim;* and this is sufficient to stamp the Psalm as an Elohimic Psalm. מֶלֶךְ (cf. xxi. 2) and בֶּן־מֶלֶךְ are only used without the article according to a poetical usage of the language. The petition itself, and even the position of the words, show that the king's son is present, and that he is king; God is implored to bestow upon him His מִשְׁפָּטִים, *i.e.* the rights or legal powers belonging to Him, the God of Israel, and צְדָקָה, *i.e.* the official gift in order that he may exercise those rights in accordance with divine righteousness. After the supplicatory תֵּן the futures which now follow, without the *Waw apodoseos*, are

manifestly optatives. Mountains and hills describe synecdochically the whole land of which they are the high points visible afar off. נָשָׂא is used in the sense of נָשָׂא פְרִי Ezek. xvii. 8: may שָׁלוֹם be the fruit which ripens upon every mountain and hill; universal prosperity satisfied and contented within itself. The predicate for ver. 3*b* is to be taken from ver. 3*a*, just as, on the other hand, בְּצֶדֶק, "in or by righteousness," the fruit of which is indeed peace (Isa. xxxii. 17), belongs also to ver. 3*a*; so that consequently both members supplement one another. The wish of the poet is this: By righteousness, may there in due season be such peaceful fruit adorning all the heights of the land. Ver. 3*b*, however, always makes one feel as though a verb were wanting, like תִּפְרַחְנָה suggested by Böttcher. In ver. 4 the wishes are continued in plain unfigurative language. הוֹשִׁיעַ in the signification to save, to obtain salvation for, has, as is frequently the case, a dative of the object. בְּנֵי־אֶבְיוֹן are those who are born to poverty, just like בֶּן־מֶלֶךְ, one who is born a king. Those who are born to poverty are more or less regarded, by an unrighteous government, as having no rights.

Vers. 5–8. The invocation of ver. 1 is continued in the form of a wish: may they fear Thee, Elohim, עִם־שֶׁמֶשׁ, with the sun, *i.e.* during its whole duration (עִם in the sense of cotemporary existence, as in Dan. iii. 33). לִפְנֵי־יָרֵחַ, in the moonlight (cf. Job viii. 16, לפני־שמש, in the sunshine), *i.e.* so long as the moon shines. דּוֹר דּוֹרִים (accusative of the duration of time, cf. cii. 25), into the uttermost generation which outlasts the other generations (like שְׁמֵי הַשָּׁמַיִם of the furthest heavens which surround the other heavens). The first two periphrastic expressions for unlimited time recur in Ps. lxxxix. 37 sq., a Psalm composed after the time of Solomon; cf. the unfigurative expression in Solomon's prayer at the dedication of the Temple in 1 Kings viii. 40. The continuance of the kingship, from the operation of which such continuance of the fear of God is expected, is not asserted until ver. 17. It is capricious to refer the language of address in ver. 5 to the king (as Hupfeld and Hitzig do), who is not directly addressed either in ver. 4, or in ver. 6, or anywhere in the Psalm. With respect to God the desire is expressed that the righteous and benign rule of the king may result in the extension of the fear of God

from generation to generation into endless ages. The poet in ver. 6 delights in a heaping up of synonyms in order to give intensity to the expression of the thoughts, just as in ver. 5; the last two expressions stand side by side one another without any bond of connection as in ver. 5. רְבִיבִים (from רָבַב, רב, *densum, spissum esse,* and then, starting from this signification, sometimes *multum* and sometimes *magnum esse*) is the shower of rain pouring down in drops that are close together; nor is זַרְזִיף a synonym of גֵּז, but (formed from זָרַף, נזרף, to flow, by means of a rare reduplication of the first two letters of the root, Ew. § 157, *d*) properly the water running from a roof (cf. *B. Joma* 87*a*: "when the maid above poured out water, זרזיפי דמיא came upon his head"). גֵּז, however, is not the meadow-shearing, equivalent to a shorn, mown meadow, any more than גֵּז, גִּזָּה, Arabic *g'izza,* signifies a shorn hide, but, on the contrary, a hide with the wool or feathers (*e.g.* ostrich feathers) still upon it, rather a meadow, *i.e.* grassy plain, that is intended to be mown. The closing word אָרֶץ (*accus. loci* as in cxlvii. 15) unites itself with the opening word יֵרַד: *descendat in terram.* In his last words (2 Sam. ch. xxiii.) David had compared the effects of the dominion of his successor, whom he beheld as by vision, to the fertilizing effects of the sun and of the rain upon the earth. The idea of ver. 6 is that Solomon's rule may prove itself thus beneficial for the country. The figure of the rain in ver. 7 gives birth to another: under his rule may the righteous blossom (expanding himself unhindered and under the most favourable circumstances), and (may there arise) salvation in all fulness עַד־בְּלִי יָרֵחַ, until there is no more moon (cf. the similar expression in Job xiv. 12). To this desire for the uninterrupted prosperity and happiness of the righteous under the reign of this king succeeds the desire for an unlimited extension of his dominion, ver. 8. The sea (the Mediterranean) and the river (the Euphrates) are geographically defined points of issue, whence the definition of boundary is extended into the unbounded. Solomon even at his accession ruled over all kingdoms from the Euphrates as far as the borders of Egypt; the wishes expressed here are of wider compass, and Zechariah repeats them predictively (ch. ix. 10) with reference to the King Messiah.

Vers. 9–11. This third strophe contains prospects, the ground of which is laid down in the fourth. The position of the futures here becomes a different one. The contemplation passes from the home relations of the new government to its foreign relations, and at the same time the wishes are changed into hopes. The awe-commanding dominion of the king shall stretch even into the most distant corners of the desert. צִיִּים is used both for the animals and the men who inhabit the desert, to be determined in each instance by the context; here they are men beyond all dispute, but in lxxiv. 14, Isa. xxiii. 13, it is matter of controversy whether men or beasts are meant. Since the LXX., Aquila, Symmachus, and Jerome here, and the LXX. and Jerome in lxxiv. 14, render *Αἰθίοπες*, the nomadic tribes right and left of the Arabian Gulf seem traditionally to have been associated in the mind with this word, more particularly the so-called Ichthyophagi. These shall bend the knee reverentially before him, and those who contend against him shall be compelled at last to veil their face before him in the dust. The remotest west and south become subject and tributary to him, viz. the kings of Tartessus in the south of Spain, rich in silver, and of the islands of the Mediterranean and the countries on its coasts, that is to say, the kings of the Polynesian portion of Europe, and the kings of the Cushitish or of the Joktanitish שְׁבָא and of the Cushitish סְבָא, as, according to Josephus, the chief city of Meroë was called (*vid. Genesis*, S. 206). It was a queen of that Joktanitish, and therefore South Arabian *Sheba*,—perhaps, however, more correctly (*vid.* Wetzstein in my *Isaiah*, ii. 529) of the Cushitish (Nubian) *Sheba*,—whom the fame of Solomon's wisdom drew towards him, 1 Kings ch. x. The idea of their wealth in gold and in other precious things is associated with both peoples. In the expression הֵשִׁיב מִנְחָה (to pay tribute, 2 Kings xvii. 3, cf. iii. 4) the tribute is not conceived of as rendered in return for protection afforded (Maurer, Hengstenberg, and Olshausen), nor as an act repeated periodically (Rödiger, who refers to 2 Chron. xxvii. 5), but as a bringing back, *i.e.* repayment of a debt, *referre s. reddere debitum* (Hupfeld), after the same idea according to which obligatory incomings are called *reditus* (revenues). In the synonymous expression הִקְרִיב אֶשְׁכָּר the presentation appears as an act of sacrifice. אֶשְׁכָּר signifies in Ezek. xxvii. 15

a payment made in merchandise, here a rent or tribute due, from שָׁבַר, which in blending with the *Aleph prostheticum* has passed over into שָׁבַר by means of a shifting of the sound after the Arabic manner, just as in אֶשְׁבֹּל the verb שָׁבַל, to interweave, passes over into שָׁבַל (Rödiger in Gesenius' *Thesaurus*). In ver. 11 hope breaks through every bound: everything shall submit to his world-subduing sceptre.

Vers. 12–15. The confirmation of these prospects is now given. Voluntative forms are intermingled because the prospect extending into the future is nevertheless more lyrical than prophetic in its character. The elevation of the king to the dominion of the world is the reward of his condescension; he shows himself to be the helper and protecting lord of the poor and the oppressed, who are the especial object upon which God's eye is set. He looks upon it as his task to deal most sympathizingly and most considerately (יָחֹס) just with those of reduced circumstances and with the poor, and their blood is precious in his eyes. Ver. 12 is re-echoed in Job xxix. 12. The meaning of ver. 14*b* is the same as cxvi. 15. Instead of יִקַּר, by a retention of the *Jod* of the stem it is written יִיקַר. Just as in xlix. 10, ייקר here also is followed by וִיחִי. The assertion is individualized: and he (who was threatened with death) shall live (voluntative, having reference to the will of the king). But who is now the subject to וְיִתֶּן? Not the rescued one (Hitzig), for after the foregoing designations (vers. 11 sq.) we cannot expect to find "the gold of Sheba" (gold from Jeman or Æthiopia) in his possession. Therefore it is the king, and in fact Solomon, of whom the disposal of the gold of Sheba (Saba) is characteristic. The king's thought and endeavour are directed to this, that the poor man who has almost fallen a victim shall live or revive, and not only will he maintain his cause, he will also bestow gifts upon him with a liberal hand, and he (the poor one who has been rescued and endowed from the riches of the king) shall pray unceasingly for him (the king) and bless him at all times. The poor one is he who is restored to life and endowed with gifts, and who intercedes and blesses; the king, however, is the beneficent giver. It is left for the reader to supply the right subjects in thought to the separate verbs. That clearly marked precision which we require in rhetorical recital is alien to the Oriental

style (*vid.* my *Geschichte der jüdischen Poesie*, S. 189). Maurer and Hofmann also give the same interpretation as we have done.

Vers. 16, 17. Here, where the futures again stand at the head of the clauses, they are also again to be understood as optatives. As the blessing of such a dominion after God's heart, not merely fertility but extraordinary fruitfulness may be confidently desired for the land. פִּסָּה (*ἅπ. λεγ.*), rendered by the Syriac version *sugo*, abundance, is correctly derived by the Jewish lexicographers from פָּסַס = פָּשָׂה (in the law relating to leprosy), Mishnic פְּסָה, Aramaic פְּסָא, Arabic فشا, but also فشّ (*vid. Job*, ii. 275), to extend, *expandere;* so that it signifies an abundance that occupies a broad space. בְּרֹאשׁ, unto the summit, as in xxxvi. 6, xix. 5. The idea thus obtained is the same as when Hofmann (*Weissagung und Erfüllung*, i. 180 f.) takes פִּסָּה (from פָּסַס = אָפַס) in the signification of a boundary line: "close upon the summit of the mountain shall the last corn stand," with reference to the terrace-like structure of the heights. פִּרְיוֹ does not refer back to בארץ (Hitzig, who misleads one by referring to Joel ii. 3), but to בָּר: may the corn stand so high and thick that the fields, being moved by the wind, shall shake, *i.e.* wave up and down, like the lofty thick forest of Lebanon. The LXX., which renders *ὑπεραρθήσεται*, takes ירעשׁ for יראשׁ, as Ewald does: may its fruit rise to a summit, *i.e.* rise high, like Lebanon. But a verb רָאַשׁ is unknown; and how bombastic is this figure in comparison with that grand, but beautiful figure, which we would not willingly exchange even for the conjecture יֶעְשַׁר (may it be rich)! The other wish refers to a rapid, joyful increase of the population: may men blossom out of this city and out of that city as the herb of the earth (cf. Job v. 25, where צֶאֱצָאֶיךָ also accords in sound with יָצִיצוּ), *i.e.* fresh, beautiful, and abundant as it. Israel actually became under Solomon's sceptre as numerous "as the sand by the sea" (1 Kings iv. 20), but increase of population is also a settled feature in the picture of the Messianic time (cx. 3, Isa. ix. 2, xlix. 20, Zech. ii. 8 [4]; cf. Sir. xliv. 21). If, however, under the just and benign rule of the king, both land and people are thus blessed, eternal duration may be desired for his name. May this name, is the wish of the poet, ever send forth new shoots (יִנּוֹן *Chethib*),

or receive new shoots (יִנּוֹן *Kerî*, from *Niph.* נָנוֹן), as long as the sun turns its face towards us, inasmuch as the happy and blessed results of the dominion of the king ever afford new occasion for glorifying his name. May they bless themselves in him, may all nations call him blessed, and that, as וְיִתְבָּרְכוּ בוֹ* implies, so blessed that his abundance of blessing appears to them to be the highest that they can desire for themselves. To *et benedicant sibi in eo* we have to supply in thought the most universal, as yet undefined subject, which is then more exactly defined as *omnes gentes* with a second synonymous predicate. The accentuation (*Athnach*, *Mugrash*, *Silluk*) is blameless.

Vers. 18, 19. Closing *Beracha* of the Second Book of the Psalter. It is more full-toned than that of the First Book, and God is intentionally here called *Jahve Elohim the God of Israel* because the Second Book contains none but Elohim-Psalms, and not, as there, *Jahve the God of Israel*. "Who alone doeth wonders" is a customary praise of God, lxxxvi. 10, cxxxvi. 4, cf. Job ix. 8. שֵׁם כְּבוֹדוֹ is a favourite word in the language of divine worship in the period after the Exile (Neh. ix. 5); it is equivalent to the שֵׁם כְּבוֹד מַלְכוּתוֹ in the liturgical *Beracha*, God's glorious name, the name that bears the impress of His glory. The closing words: and let the whole earth be full, etc., are taken from Num. xiv. 21. Here, as there, the construction of the active with a double accusative of that which fills and that which is to be filled is retained in connection with the passive; for כְּבוֹדוֹ is also accusative: let be filled with His glory the whole earth (let one make it full of it). The אָמֵן coupled by means of *Waw* is, in the Old Testament, exclusively peculiar to these doxologies of the Psalter.

Ver. 20. Superscription of the primary collection. The origin of this superscription cannot be the same as that of the doxology, which is only inserted between it and the Psalm, because it was intended to be read with the Psalm at the reading in the course of the service (*Symbolæ*, p. 19). כָּלוּ = כָּלוּ, like רֻחוּ in xxxvi. 13, כָּמוּ, lxxx. 11, all being *Pual* forms, as is

* Pronounce *wejithbārchu*, because the tone rests on the first letter of the root; whereas in ver. 15 it is *jebārᵉchenhu* with *Chateph*: *vid.* the rule in the *Luther. Zeitschrift*, 1863, S. 412.

manifest in the accented *ultima*. A parallel with this verse is the superscription "*are ended the words of Job*" in Job xxxi. 40, which separates the controversial speeches and Job's monologue from the speeches of God. No one taking a survey of the whole Psalter, with the many Psalms of David that follow beyond Ps. lxxii., could possibly have placed this key-stone here. If, however, it is more ancient than the doxological division into five books, it is a significant indication in relation to the history of the rise of the collection. It proves that the collection of the whole as it now lies before us was at least preceded by one smaller collection, of which we may say that it extended to Ps. lxxii., without thereby meaning to maintain that it contained all the Psalms up to that one, since several of them may have been inserted into it when the redaction of the whole took place. But it is possible for it to have contained Ps. lxxii., since at the earliest it was only compiled in the time of Solomon. The fact that the superscription following directly upon a Psalm of Solomon is thus worded, is based on the same ground as the fact that the whole Psalter is quoted in the New Testament as Davidic. David is the father of the שִׁיר ה׳, 2 Chron. xxix. 27, and hence all Psalms may be called Davidic, just as all מִשְׁלֵי may be called Salomonic, without meaning thereby that they are all composed by David himself.

THIRD BOOK OF THE PSALTER.

Ps. LXXIII.–LXXXIX.

PSALM LXXIII.

TEMPTATION TO APOSTASY OVERCOME.

1 VERILY good to Israel is Elohim,
To those who are of a clean heart.
2 But as for me—my feet had almost tottered,
My steps had well-nigh slipped.

3 For I was incensed at the boastful,
When I saw the prosperity of the wicked.
4 For they suffer no pangs,
Healthy and fat is their belly.
5 In the trouble of men they are not,
And not as other men are they plagued.
6 Therefore pride encircleth their neck,
Violence covereth them round about as a garment.

7 Their eyes stand out with fat,
The imaginations of the heart appear outwardly.
8 They mock and speak oppression in wickedness,
They speak from on high.
9 They set their mouth in the heavens,
And their tongue stalketh along upon the earth.
10 Therefore their people turn hither,
And water in abundance is swallowed down by them.

11 And they say: "How should God know,
And knowledge dwell in the Most High?!
12 Behold those are godless,
And always reckless have they attained to great power!
13 Only in vain have I cleansed my heart,
And washed my hands in innocence,
14 And yet was plagued all the day long,
And my chastisement was present every morning."—

15 Had I thought: I will speak thus,
Behold, I should have dealt faithlessly with the generation of Thy children.
16 Yet when I mused in order to solve the riddle,
It was too difficult in mine eyes—
17 Until I went into the sanctuary of God,
Until I gave good heed unto their end:
18 Surely in slippery places dost Thou set them,
Thou castest them down to ruins.

19 How are they become a desolation as in a moment,
Brought to an end, gone by reason of terrors!
20 As a dream, as soon as one awaketh,
O Lord, being aroused, Thou dost get rid of their image.
21 If my heart should grow bitter,
And I should be pricked in my reins:
22 Then I should be a stupid one and without understanding,
A behēmôth should I be in comparison with Thee.

23 But I remain continually with Thee,
Thou hast taken hold of my right hand.
24 According to Thy counsel wilt Thou lead me,
And afterward receive me to honour.
25 Whom have I in the heavens?
And if Thou art mine, the earth doth not delight me!
26 My flesh and my heart may fail—
The refuge of my heart and my portion is Elohim for ever.

27 For, lo, those who are estranged from Thee shall perish,
Thou destroyest all those who wantonly forsake Thee.

28 But as for me—to be united to Elohim is my happiness,
I make in the Lord, Jahve, my refuge,
That I may declare all Thy works.

After the one Asaph Psalm of the Second Book, Ps. l., follow eleven more of them from Ps. lxxiii. to lxxxiii. They are all Elohimic, whereas the Korah Psalms divide into an Elohimic and a Jehovic group. Ps. lxxxiv. forms the transition from the one to the other. The Elohim-Psalms extend from Ps. xlii.–lxxxiv., and are fenced in on both sides by Jahve-Psalms.

In contents Ps. lxxiii. is the counterpart or pendant of Ps. l. As in that Psalm the semblance of a sanctity based upon works is traced back to its nothingness, so here the seeming good fortune of the ungodly, by which the poet felt himself tempted to fall away, not into heathenism (Hitzig), but into that free-thinking which in the heathen world does not less cast off the δεισιδαιμονία than it does the belief in Jahve within the pale of Israel. Nowhere does there come to light in the national history any background that should contradict the לְאֶמֶשׁ, and the doubts respecting the moral order of the world are set at rest in exactly the same way as in Ps. xxxvii., xlix., and in the Book of Job. Theodicy, or the vindication of God's ways, does not as yet rise from the indication of the retribution in this present time which the ungodly do not escape, to a future solution of all the contradictions of this present world; and the transcendent glory which infinitely outweighs the suffering of this present time, still remains outside the range of vision. The stedfast faith which, gladly renouncing everything, holds fast to God, and the pure love to which this possession is more than heaven and earth, is all the more worthy of admiration in connection with such defective knowledge.

The strophe schema of the Psalm is predominantly octastichic: 4. 8. 8. 8; 8. 8. 5. Its two halves are vers. 1–14, 15–28.

Vers. 1, 2. אַךְ, belonging to the favourite words of the faith that bids defiance to assault, signifies originally "thus = not otherwise," and therefore combines an affirmative and restrictive, or, according to circumstances, even an adversative

signification (*vid.* on xxxix. 6). It may therefore be rendered: yea good, assuredly good, or: only good, nothing but good; both renderings are an assertion of a sure, infallible relation of things. God appears to be angry with the godly, but in reality He is kindly disposed towards them, though He send affliction after affliction upon them (Lam. iii. 25). The words יִשְׂרָאֵל אֱלֹהִים are not to be taken together, after Gal. vi. 16 (τὸν Ἰσραὴλ τοῦ Θεοῦ); not, "only good is it with the Israel of Elohim," but "only good to Israel is Elohim," is the right apprehension of the truth or reality that is opposed to what seems to be the case. The Israel which in every relationship has a good and loving God is limited in ver. 1*b* to the pure in heart (xxiv. 4, Matt. v. 8). Israel in truth are not all those who are descended from Jacob, but those who have put away all impurity of disposition and all uncleanness of sin out of their heart, *i.e.* out of their innermost life, and by a constant striving after sanctification (ver. 13) maintain themselves in such purity. In relation to this, which is the real church of God, God is pure love, nothing but love. This it is that has been confirmed to the poet as he passed through the conflict of temptation, but it was through conflict, for he almost fell by reason of the semblance of the opposite. The *Chethîb* נְטוּי רַגְלַי (cf. Num. xxiv. 4) or נָטוּי (cf. 2 Sam. xv. 32) is erroneous. The narration of that which is past cannot begin with a participial clause like this, and כִּמְעַט, in such a sense (*non multum abfuit quin*, like כִּמְאַיִן, *nihil abfuit quin*), always has the perfect after it, *e.g.* xciv. 17, cxix. 87. It is therefore to be read נָטָיוּ (according to the fuller form for נָטוּ, which is used not merely with great distinctives, as in xxxvi. 8, cxxii. 6, Num. xxiv. 6, but also with conjunctives out of pause, *e.g.* lvii. 2, cf. xxxvi. 9, Deut. xxxii. 37, Job xii. 6): my feet had almost inclined towards, had almost slipped backwards and towards the side. On the other hand the *Chethîb* שְׁפָכָה is unassailable; the feminine singular is frequently found as predicate both of a plural subject that has preceded (xviii. 35, cf. Deut. xxi. 7, Job xvi. 16) and also more especially of one that is placed after it, *e.g.* xxxvii. 31, Job xiv. 19. The footsteps are said to be poured out when one "flies out or slips" and falls to the ground.

Vers. 3–6. Now follows the occasion of the conflict of temptation: the good fortune of those who are estranged from

God. In accordance with the gloominess of the theme, the style is also gloomy, and piles up the dull-toned suffixes *amo* and *emo* (*vid.* lxxviii. 66, lxxx. 7, lxxxiii. 12, 14); both are after the example set by David. קִנֵּא with *Beth* of the object on which the zeal or warmth of feeling is kindled (xxxvii. 1, Prov. iii. 31) here refers to the warmth of envious ill-feeling. Concerning הוֹלֵל *vid.* v. 6. Ver. 3*b* tells under what circumstances the envy was excited; cf. so far as the syntax is concerned, xlix. 6, lxxvi. 11. In ver. 4 חַרְצֻבוֹת (from חַצֵּב = חָצַב from חָצַב, cognate עָצַב, whence עֶצֶב, pain, Arabic *'aṣâbe*, a snare, cf. חֶבֶל, *ὠδίς*, and חֶבֶל, *σχοινίον*), in the same sense as the Latin *tormenta* (from *torquere*), is intended of pains that produce convulsive contractions. But in order to give the meaning "they have no pangs (to suffer) till their death," לָהֶם (לָמוֹ) could not be omitted (that is, assuming also that לְ, which is sometimes used for עַד, *vid.* lix. 14, could in such an exclusive sense signify the *terminus ad quem*). Also "there are no pangs for their death, *i.e.* that bring death to them," ought to be expressed by לָהֶם לָמָוֶת. The clause as it stands affirms that their dying has no pangs, *i.e.* it is a painless death; but not merely does this assertion not harmonize with vers. 18 sq., but it is also introduced too early here, since the poet cannot surely begin the description of the good fortune of the ungodly with the painlessness of their death, and then for the first time come to speak of their healthy condition. We may therefore read, with Ewald, Hitzig, Böttcher, and Olshausen:

כי אין חרצבות לָמוֹ
תָּם ובריא אולם

i.e. they have (suffer) *no pangs, vigorous* (תָּם like תֹּם, Job xxi. 23, תָּמִים, Prov. i. 12) *and well-nourished is their belly;* by which means the difficult לְמוֹתָם is got rid of, and the gloomy picture is enriched by another form ending with *mo*. אוּל, here in a derisive sense, signifies the body, like the Arabic آل, إآل (from آل, *coaluit, cohæsit*, to condense inwardly, to gain consistency).*

* Hitzig calls to mind *οὖλος*, "corporeal;" but this word is Ionic and equivalent to *ὅλος*, *solidus*, the ground-word of which is the Sanscrit *sarvas*, whole, complete.

The observation of ver. 4*a* is pursued further in ver. 5: whilst one would have thought that the godly formed an exception to the common wretchedness of mankind, it is just the wicked who are exempt from all trouble and calamity. It is also here to be written אֵינֵמוֹ, as in lix. 14, not אֵינִימוֹ. Therefore is haughtiness their neck-chain, and brutishness their mantle. עָנַק is a denominative from עָנָק = *αὐχήν*: to hang round the neck; the neck is the seat of pride (*αὐχεῖν*): haughtiness hangs around their neck (like עָנָק, a neck-ornament). Accordingly in ver. 6*b* חָמָס is the subject, although the interpunction construes it differently, viz. "they wrap round as a garment the injustice belonging to them," in order, that is, to avoid the construction of יעטף (*vid.* lxv. 14) with לָמוֹ; but active verbs can take a dative of the object (*e.g.* רָפָא לְ, אָהֵב לְ, בִּפָּה לְ) in the sense: to be or to grant to any one that which the primary notion of the verb asserts. It may therefore be rendered: they put on the garment of violence (שִׁית חָמָס like בִּגְדֵי נָקָם, Isa. lix. 17), or even by avoiding every *enallage numeri*: violence covers them as a garment; so that שִׁית is an apposition which is put forth in advance.

Vers. 7–10. The reading עֲוֹנָמוֹ, *ἡ ἀδικία αὐτῶν* LXX. (cf. in Zech. v. 6 the עינם, which is rendered by the LXX. in exactly the same way), in favour of which Hitzig, Böttcher, and Olshausen decide, "their iniquity presses forth out of a fat heart, out of a fat inward part," is favoured by xvii. 10, where חֵלֶב obtains just this signification by combination with סָגַר, which it would obtain here as being the place whence sin issues; cf. *ἐξέρχεσθαι ἐκ τῆς καρδίας*, Matt. xv. 18 sq.; and the parallelism decides its superiority. Nevertheless the traditional reading also gives a suitable sense; not (since fat tends to make the eyes appear to be deeper in) "their eyes come forward *præ adipe*," but "they stare forth *ex adipe*, out of the fat of their bloated visage," מֵחֶלֶב being equivalent to מחלב פְּנֵיהֶם, Job xv. 27. This is a feature of character faithfully drawn after nature. Further, just as in general *τὸ περίσσευμα τῆς καρδίας* wells over in the gestures and language (Matt. xii. 34), so is it also with their "views or images of the heart" (from שָׂכָה, like שָׂכְוִי, the cock with its gift of divination as *speculator*): the illusions of their unbounded self-confidence come forth out-

wardly, they overflow after the manner of a river,* viz., as ver. 8 says, in words that are proud beyond measure (Jer. v. 28). Luther: "they destroy everything" (synon. they make it as or into rottenness, from מָקַק). But הֵמִיק is here equivalent to the Aramaic מַיֵּק (*μωκᾶσθαι*): they mock and openly speak בְּרָע (with *ā* in connection with *Munach* transformed from *Dechî*), with evil disposition (cf. Ex. xxxii. 12), oppression; *i.e.* they openly express their resolve which aims at oppression. Their fellow-man is the sport of their caprice; they speak or dictate מִמָּרוֹם, down from an eminence, upon which they imagine themselves to be raised high above others. Even in the heavens above do they set (שָׁתוּ as in xlix. 15 instead of שָׁתוּ,—there, in accordance with tradition, *Milel;* here at the commencement of the verse *Milra*) their mouth; even these do not remain untouched by their scandalous language (cf. Jude ver. 16); the Most High and Holy One, too, is blasphemed by them, and their tongue runs officiously and imperiously through the earth below, everywhere disparaging that which exists and giving new laws. תִּתְהַלֵּךְ, as in Ex. ix. 23, a *Kal* sounding much like *Hithpa.*, in the signification *grassari.* In ver. 10 the *Chethîb* יָשִׁיב (therefore he, this class of man, turns a people subject to him hither, *i.e.* to himself) is to be rejected, because הֵלֹם is not appropriate to it. עַמּוֹ is the subject, and the suffix refers not to God (Stier), whose name has not been previously mentioned, but to the kind of men hitherto described: what is meant is the people which, in order that it may turn itself hither (שׁוּב, not: to turn back, but to turn one's self towards, as *e.g.* in Jer. xv. 19†), becomes his, *i.e.* this class's people (cf. for this sense of

* On the other hand, Redslob (*Deutsch. Morgenländ. Zeitschr.* 1860, S. 675) interprets it thus: they run over the fencings of the heart, from שְׂכָה in the signification to put or stick through, to stick into (*infigere*), by comparing קִירוֹת לִבִּי, Jer. iv. 19, and ἕρκος ὀδόντων. He regards מִשְׂכִּית and mosaic as one word, just as the Italian *ricamare* (to stitch) and רִקָּם is one word. Certainly the root זך, זכ, נכ, has the primary notion of piercing (cf. זכר), and also the notion of purity, which it obtains, proceeds from the idea of the brilliance which pierces into the eye; but the primary notion of שְׂכָה is that of cutting through (whence שִׂכִּין, like מַחֲלָפָה, a knife, from חָלַף, Judg. v. 26).

† In general שׁוּב does not necessarily signify to turn back, but, like the Arabic *'âda*, Persic *gashten*, to enter into a new (active or passive) state.

the suffix as describing the issue or event, xviii. 24, xlix. 6, lxv. 12). They gain adherents (xlix. 14) from those who leave the fear of God and turn to them; and מֵי מָלְאֹ, water of fulness, *i.e.* of full measure (cf. lxxiv. 15, streams of duration = that do not dry up), which is here an emblem of their corrupt principles (cf. Job xv. 16), is quaffed or sucked in (מָצָה, root מץ, whence first of all מָצַץ, مصّ, to suck) by these befooled ones (לָמוֹ, *αὐτοῖς* = *ὑπ' αὐτῶν*). This is what is meant to be further said, and not that this band of servile followers is in fulness absorbed by them (Sachs). Around the proud free-thinkers there gathers a rabble submissive to them, which eagerly drinks in everything that proceeds from them as though it were the true water of life. Even in David's time (x. 4, xiv. 1, xxxvi. 2) there were already such stout spirits (Isa. xlvi. 12) with a *servûm imitatorum pecus*. A still far more favourable soil for these לָצִים was the worldly age of Solomon.

Vers. 11–14. The persons speaking are now those apostates who, deluded by the good fortune and free-thinking of the ungodly, give themselves up to them as slaves. Concerning the modal sense of יָדַע, *quomodo sciverit, vid.* xi. 3, cf. Job xxii. 13. With וְיֵשׁ the doubting question is continued. Böttcher renders thus: nevertheless knowledge is in the Most High (a circumstantial clause like Prov. iii. 28, Mal. i. 14, Judg. vi. 13); but first of all they deny God's actual knowledge, and then His attributive omniscience. It is not to be interpreted: behold, such are (according to their moral nature) the ungodly (אֵלֶּה, *tales*, like זֶה, xlviii. 15, Deut. v. 26, cf. הֵמָּה, Isa. lvi. 11); nor, as is more in accordance with the parallel member ver. 12*b* and the drift of the Psalm: behold, thus it befalleth the ungodly (such are they according to their lot, as in Job xviii. 21, cf. Isa. xx. 6); but, what forms a better connection as a statement of the ground of the scepticism in ver. 11, either, in harmony with the accentuation: behold, the ungodly, etc., or, since it is not הרשׁעים: behold, these are ungodly, and, ever reckless (Jer. xii. 1), they have acquired great power. With the bitter הֵנָּה, as Stier correctly observes, they bring forward the obvious proof to the contrary. How can God be said to be the omniscient Ruler of the world?—the ungodly in their carnal security become very powerful and mighty, but piety, very far from

being rewarded, is joined with nothing but misfortune. My striving after sanctity (cf. Prov. xx. 9), my abstinence from all moral pollution (cf. Prov. xxvi. 6), says he who has been led astray, has been absolutely (אַךְ as in 1 Sam. xxv. 21) in vain; I was notwithstanding (Ew. § 345, *a*) incessantly tormented (cf. ver. 5), and with every morning's dawn (לַבְּקָרִים, as in ci. 8, cf. לִבְקָרִים in Job vii. 18) my chastitive suffering was renewed. We may now supply the conclusion in thought in accordance with ver. 10: Therefore have I joined myself to those who never concern themselves about God and at the same time get on better.

Vers. 15–18. To such, doubt is become the transition to apostasy. The poet has resolved the riddle of such an unequal distribution of the fortunes of men in a totally different way. Instead of כְּמוֹ in ver. 15, to read כְּמוֹהֶם (Böttcher), or better, by taking up the following הִנֵּה, which even Saadia allows himself to do, contrary to the accents (مثل هذا), כְּמוֹ הִנֵּה (Ewald), is unnecessary, since prepositions are sometimes used elliptically (כְּעַל, Isa. lix. 18), or even without anything further (Hos. vii. 16, xi. 7) as adverbs, which must therefore be regarded as possible also in the case of כְּמוֹ (Aramaic, Arabic כְּמָא, Æthiopic *kem*). The poet means to say, If I had made up my mind to the same course of reasoning, I should have faithlessly forsaken the fellowship of the children of God, and should consequently also have forfeited their blessings. The subjunctive signification of the perfects in the hypothetical protasis and apodosis, ver. 15 (cf. Jer. xxiii. 22), follows solely from the context; futures instead of perfects would signify *si dicerem . . . perfide agerem.* דּוֹר בָּנֶיךָ is the totality of those, in whom the filial relationship in which God has placed Israel in relation to Himself is become an inward or spiritual reality, the true Israel, ver. 1, the "righteous generation," xiv. 5. It is an appellative, as in Deut. xiv. 1, Hos. ii. 1. For on the point of the *υἱοθεσία* the New Testament differs from the Old Testament in this way, viz. that in the Old Testament it is always only as a people that Israel is called בן, or as a whole בנים, but that the individual, and that in his direct relationship to God, dared not as yet call himself "child of God." The individual character is not as yet freed from its absorption in the species, it is not

as yet independent; it is the time of the minor's *νηπιότης*, and the adoption is as yet only effected nationally, salvation is as yet within the limits of the nationality, its common human form has not as yet appeared. The verb בָּגַד with בְּ signifies to deal faithlessly with any one, and more especially (whether God, a friend, or a spouse) faithlessly to forsake him; here, in this sense of malicious desertion, it contents itself with the simple accusative.

On the one side, by joining in the speech of the free-thinkers he would have placed himself outside the circle of the children of God, of the truly pious; on the other side, however, when by meditation he sought to penetrate it (לָדַעַת), the doubt-provoking phenomenon (זֹאת) still continued to be to him עָמָל, trouble, *i.e.* something that troubled him without any result, an unsolvable riddle (cf. Eccles. viii. 17). Whether we read הוּא or הִיא, the sense remains the same; the *Kerî* הוּא prefers, as in Job xxxi. 11, the attractional gender. Neither here nor in Job xxx. 26 and elsewhere is it to be supposed that וַאֲחַשְׁבָה is equivalent to וְאֶחְשְׁבָה (Ewald, Hupfeld). The cohortative form of the future here, as frequently (Ges. § 128, 1), with or without a conditional particle (cxxxix. 8, 2 Sam. xxii. 38, Job xvi. 6, xi. 17, xix. 18, xxx. 26), forms a hypothetical protasis: and (yet) when I meditated; Symmachus (according to Montfaucon), *εἰ ἐλογιζόμην*. As Vaihinger aptly observes, "thinking alone will give neither the right light nor true happiness." Both are found only in faith. The poet at last struck upon the way of faith, and there he found light and peace. The future after עַד frequently has the signification of the imperfect subjunctive, Job xxxii. 11, Eccles. ii. 3, cf. Prov. xii. 19 (*donec nutem* = only a moment); also in an historical connection like Josh. x. 13, 2 Chron. xxix. 34, it is conceived of as subjunctive (*donec ulcisceretur, se sanctificarent*), sometimes, however, as indicative, as in Ex. xv. 16 (*donec transibat*) and in our passage, where עַד introduces the objective goal at which the riddle found its solution: until I went into the sanctuary of God, (purposely) attended to (לְ as in the primary passage Deut. xxxii. 29, cf. Job xiv. 21) their life's end. The cohortative is used here exactly as in וְאָבִינָה, but with the collateral notion of that which is intentional, which here fully accords with the connection. He went into God's dread sanctuary (plural as in lxviii. 36, cf.

מִקְדְּשׁ in the Psalms of Asaph, lxvii. 7, lxxviii. 69); here he prayed for light in the darkness of his conflict, here were his eyes opened to the holy plans and ways of God (lxxvii. 14), here the sight of the sad end of the evil-doers was presented to him. By "God's sanctuaries" Ewald and Hitzig understand His secrets; but this meaning is without support in the usage of the language. And is it not a thought perfectly in harmony with the context and with experience, that a light arose upon him when he withdrew from the bustle of the world into the quiet of God's dwelling-place, and there devoutly gave his mind to the matter?

The strophe closes with a summary confession of the explanation received there. שִׁית is construed with *Lamed* inasmuch as *collocare* is equivalent to *locum assignare* (*vid.* ver. 6*b*). God makes the evil-doers to stand on smooth, slippery places, where one may easily lose one's footing (cf. xxxv. 6, Jer. xxiii. 12). There, then, they also inevitably fall; God casts them down לְמַשּׁוּאוֹת, into ruins, *fragores* = *ruinæ*, from שׁוּא = שָׁאָה, to be confused, desolate, to rumble. The word only has the appearance of being from נָשָׁא: ensnarings, sudden attacks (Hitzig), which is still more ill suited to lxxiv. 3 than to this passage; desolation and ruin can be said even of persons, as הָרַס, xxviii. 5, וְנִשְׁבָּרוּ, Isa. viii. 15, נִפֵּץ, Jer. li. 21–23. The poet knows no other theodicy but this, nor was any other known generally in the pre-exilic literature of Israel (*vid.* Ps. xxxvii., xxxix., Jer. ch. xii., and the Book of Job). The later prophecy and the Chokma were much in advance of this, inasmuch as they point to a last universal judgment (*vid.* more particularly Mal. iii. 13 sqq.), but not one that breaks off this present state; the present state and the future state, time and eternity, are even there not as yet thoroughly separated.

Vers. 19–22. The poet calms himself with the solution of the riddle that has come to him; and it would be beneath his dignity as a man to allow himself any further to be tempted by doubting thoughts. Placing himself upon the standpoint of the end, he sees how the ungodly come to terrible destruction in a moment: they come to an end (סָמּוּ from סוּף, not סָפָה), it is all over with them (תַּמּוּ) in consequence of (מִן as in lxxvi. 7, and unconnected as in xviii. 4, xxx. 4, 2 Sam. xxii. 14) frightful occurrences (בַּלָּהוֹת, a favourite word, especially in the Book

of Job), which clear them out of the way. It is with them as with a dream, after (מִן as in 1 Chron. viii. 8) one is awoke. One forgets the vision on account of its nothingness (Job xx. 8). So the evil-doers who boast themselves μετὰ πολλῆς φαντασίας (Acts xxv. 23) are before God a צֶלֶם, phantom or unsubstantial shadow. When He, the sovereign Lord, shall awake, *i.e.* arouse Himself to judgment after He has looked on with forbearance, then He will despise their shadowy image, will cast it contemptuously from Him. Luther renders, *So machstu Herr jr Bilde in der Stad verschmecht* (So dost Thou, Lord, make their image despised in the city). But neither has the *Kal* בָּזָה this double transitive signification, "to give over to contempt," nor is the mention of the city in place here. In Hos. xi. 9 also בְּעִיר in the signification *in urbem* gives no right sense; it signifies heat of anger or fury, as in Jer. xv. 8, heat of anguish, and Schröder maintains the former signification (*vid.* on Ps. cxxxix. 20), *in fervore* (*iræ*), here also; but the pointing בָּעִיר is against it. Therefore בָּעִיי is to be regarded, with the Targum, as syncopated from בְּהָעִיר (cf. לָבִיא, Jer. xxxix. 7, 2 Chron. xxxi. 10; בַּבְּשָׁלוֹ, Prov. xxiv. 17, and the like); not, however, to be explained, "when they awake," viz. from the sleep of death (Targum*), or after lxxviii. 38, "when Thou awakest them," viz. out of their sleep of security (De Wette, Kurtz), but after xxxv. 23, "when Thou awakest," viz. to sit in judgment.

Thus far we have the divine answer, which is reproduced by the poet after the manner of prayer. Hengstenberg now goes on by rendering it, "for my heart was incensed;" but we cannot take יִתְחַמֵּץ according to the sequence of tenses as an imperfect, nor understand כִּי as a particle expressing the reason. On the contrary, the poet, from the standpoint of the explanation he has received, speaks of a possible return (כִּי *seq. fut.* = *ἐάν*) of his temptation, and condemns it beforehand: *si exacerbaretur animus meus atque in renibus meis pungerer.*

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* The Targum version is, "As the dream of a drunken man, who awakes out of his sleep, wilt Thou, O Lord, on the day of the great judgment, when they awake out of their graves, in wrath abandon their image to contempt." The text of our editions is to be thus corrected according to Bechai (on Deut. xxxiii. 29) and Nachmani (in his treatise שער הגמול).

הִתְחַמֵּץ, to become sour, bitter, passionate; הִשְׁתּוֹנַן, with the more exactly defining accusative כִּלְיוֹתַי, to be pricked, piqued, irritated. With וַאֲנִי begins the apodosis: then should I be . . . I should have become (perfect as in ver. 15, according to Ges. § 126, 5). Concerning לֹא יָדַע, *non sapere*, *vid.* xiv. 4. בְּהֵמוֹת can be taken as *compar. decurtata* for כַּבְּהֵמוֹת; nevertheless, as apparently follows from Job xl. 15, the poet surely has the *p-ehemou*, the water-ox, *i.e.* the hippopotamus, in his mind, which being Hebraized is בְּהֵמוֹת,* and, as a plump colossus of flesh, is at once an emblem of colossal stupidity (Maurer, Hitzig). The meaning of the poet is, that he would not be a man in relation to God, over against God (עִם, as in lxxviii. 37, Job ix. 2, cf. ﻣﻊ, in comparison with), if he should again give way to the same doubts, but would be like the most stupid animal, which stands before God incapable of such knowledge as He willingly imparts to earnestly inquiring man.

Vers. 23–26. But he does not thus deeply degrade himself: after God has once taken him by the right hand and rescued him from the danger of falling (ver. 2), he clings all the more firmly to Him, and will not suffer his perpetual fellowship with Him to be again broken through by such seizures which estrange him from God. Confidently does he yield up himself to the divine guidance, though he may not see through the mystery of the plan (עֵצָה) of this guidance. He knows that afterwards (אַחַר with *Mugrash:* adverb as in lxviii. 26), *i.e.* after this dark way of faith, God will בָּבוֹד receive him, *i.e.* take him to Himself and take him from all suffering (לָקַח as in xlix. 16, and of Enoch, Gen. v. 24). The comparison of Zech. ii. 12 [8] is misleading; there אַחַר is rightly accented as a preposition: after glory hath He sent me forth (*vid.* Köhler), and here as an adverb; for although the adverbial sense of אחר would more readily lead one to look for the arrangement of the words ואחר תקחני כבוד, still "to receive after glory" (cf. the reverse Isa. lviii. 8) is an awkward thought. כבוד, which as an

* The Egyptian *p* frequently passes over into the Hebrew *b*; and *vice versâ*, as in the name *Aperiu* = עברים; *p*, however, is retained in פרעה = *phar-aa*, grand-house (οἶκος μέγας in Horapollo), the name of the Egyptian rulers, which begins with the sign of the plan of a house = *p*.

adjective "glorious" (Hofmann) is alien to the language, is either accusative of the goal (Hupfeld), or, which yields a form of expression that is more like the style of the Old Testament, accusative of the manner (Lüther, "with-honour"). In אַחַר the poet comprehends in one summary view what he looks for at the goal of the present divine guidance. The future is dark to him, but lighted up by the one hope that the end of his earthly existence will be a glorious solution of the riddle. Here, as elsewhere, it is faith which breaks through not only the darkness of this present life, but also the night of Hades. At that time there was as yet no divine utterance concerning any heavenly triumph of the church, militant in the present world, but to faith the Jahve-Name had already a transparent depth which penetrated beyond Hades into an eternal life. The heaven of blessedness and glory also is nothing without God; but he who can in love call God his, possesses heaven upon earth, and he who cannot in love call God his, would possess not heaven, but hell, in the midst of heaven. In this sense the poet says in ver. 25: whom have I in heaven? *i.e.* who there without Thee would be the object of my desire, the stilling of my longing? without Thee heaven with all its glory is a vast waste and void, which makes me indifferent to everything, and with Thee, *i.e.* possessing Thee, I have no delight in the earth, because to call Thee mine infinitely surpasses every possession and every desire of earth. If we take בָּאָרֶץ still more exactly as parallel to בַּשָּׁמַיִם, without making it dependent upon חָפַצְתִּי: and possessing Thee I have no desire upon the earth, then the sense remains essentially the same; but if we allow בארץ to be governed by חפצתי in accordance with the general usage of the language, we arrive at this meaning by the most natural way. Heaven and earth, together with angels and men, afford him no satisfaction—his only friend, his sole desire and love, is God. The love for God which David expresses in xvi. 2 in the brief utterance, "Thou art my Lord, Thou art my highest good," is here expanded with incomparable mystical profoundness and beauty. Luther's version shows his master-hand. The church follows it in its "*Herzlich lieb hab' ich dich*" when it sings—

> "The whole wide world delights me not,
> For heaven and earth, Lord, care I not,
> If I may but have Thee;"

and following it, goes on in perfect harmony with the text of our Psalm—

"Yea, though my heart be like to break,
Thou art my trust that nought can shake;"*

or with Paul Gerhard, [in his Passion-hymn "*Ein Lämmlein geht und trägt die Schuld der Welt und ihrer Kinder*,"]

"Light of my heart, that shalt Thou be;
And when my heart in pieces breaks,
Thou shalt my heart remain."

For the hypothetical perfect כָּלָה expresses something in spite of which he upon whom it may come calls God his God: *licet defecerit.* Though his outward and inward man perish, nevertheless God remains ever the rock of his heart as the firm ground upon which he, with his *ego*, remains standing when everything else totters; He remains his portion, *i.e.* the possession that cannot be taken from him, if he loses all, even his spirit-life pertaining to the body,—and God remains to him this portion לְעוֹלָם, he survives with the life which he has in God the death of the old life. The poet supposes an extreme case,—one, that is, it is true, impossible, but yet conceivable,—that his outward and inward being should sink away; even then with the *merus actus* of his *ego* he will continue to cling to God. In the midst of the natural life of perishableness and of sin, a new, individual life which is resigned to God has begun within him, and in this he has the pledge that he cannot perish, so truly as God, with whom it is closely united, cannot perish. It is just this that is also the nerve of the proof of the resurrection of the dead which Jesus advances in opposition to the Sadducees (Matt. xxii. 32).

Vers. 27, 28. The poet here once more gives expression to the great opposites into which good fortune and misfortune are seemingly, but only seemingly, divided in a manner so contradictory to the divine justice. The central point of the confirmation that is introduced with כִּי lies in ver. 28. "Thy far removing ones" was to be expressed with רָחֵק, which is distinct from רָחוֹק. זָנָה has מִן instead of מִתַּחַת or מֵאַחֲרֵי after it. Those who remove themselves far from the primary fountain of life fall a prey to ruin; those who faithlessly abandon God, and

* [Miss Winkworth's translation.]

choose the world with its idols rather than His love, fall a prey to destruction. Not so the poet; the nearness of God, *i.e.* a state of union with God, is good to him, *i.e.* (cf. cxix. 71 sq.) he regards as his good fortune. קִרְבָה is *nom. act.* after the form יִקְהָה, נִצְּחָה, obedience, and נִצְרָה, a watch, cxli. 3, and of essentially the same signification with *kuṛba* (קָרְבָה), the Arabic designation of the *unio mystica;* cf. Jas. iv. 8, ἐγγίσατε τῷ Θεῷ καὶ ἐγγιεῖ ὑμῖν. Just as קרבת אלהים stands in antithesis to רחקיך, so לי טוב stands in antithesis to יאבדו and הצמתה. To the former their alienation from God brings destruction; he finds in fellowship with God that which is good to him for the present time and for the future. Putting his confidence (מַחֲסִי, not מַחֲסִי) in Him, he will declare, and will one day be able to declare, all His מַלְאֲכוֹת, *i.e.* the manifestations or achievements of His righteous, gracious, and wise government. The language of assertion is quickly changed into that of address. The Psalm closes with an upward look of grateful adoration to God beforehand, who leads His own people, ofttimes wondrously indeed, but always happily, viz. through suffering to glory.

PSALM LXXIV.

APPEAL TO GOD AGAINST RELIGIOUS PERSECUTION, IN WHICH THE TEMPLE IS VIOLATED.

1 WHY, Elohim, hast Thou cast off for ever,
Why doth Thine anger smoke against the flock of Thy pasture?
2 Remember Thy congregation which Thou hast purchased of old,
Which Thou hast ransomed for the tribe of Thy possession—
Of Mount Zion whereon Thou dwellest.
3 Oh lift up Thy footsteps unto the perpetual ruins,
Everything hath the enemy destroyed in the sanctuary.
4 Thine adversaries roared in the midst of Thy place of assembly,
They set up their signs as signs.

5 It looked as when one lifteth up on high
Axes in the thicket of the wood:
6 And now—at its carved work altogether
With hatchet and mattocks they hewed right and left;
7 They have set on fire Thy Temple,
To the earth they have defiled the dwelling-place of Thy name;
8 They said in their hearts: we will crush them altogether;
They have burnt up all the houses of God in the land.

9 Our signs we see not.
There is no longer any prophet,
And among us there is no one who knoweth: until when?—
10 How long, Elohim, shall the oppressor blaspheme?
Shall the enemy scoff at Thy name for ever?
11 Why dost Thou draw back Thy hand and Thy right hand?
Out of the midst of Thy bosom bring it forth, destroy!—

12 And yet Elohim is my King from the days of old,
Working deliverances in the midst of the earth.
13 THOU hast divided the sea by Thy power,
Thou hast broken the heads of the dragons upon the waters.
14 THOU hast broken in pieces the heads of leviathan,
Thou gavest him as food to a people: to the creatures of the desert.

15 THOU hast cleft fountains and brooks,
THOU hast dried up never-failing rivers.
16 Thine is the day, also Thine the night,
THOU hast prepared the star of night and the sun.
17 THOU hast established all the borders of the earth,
Summer and winter hast THOU formed.

18 Remember this: the enemy revileth Jahve,
And a foolish people scoffeth at Thy name.
19 Give not over to the wild beast the soul of Thy turtle-dove,
Thy poor creatures forget not for ever.
20 Look upon the covenant,
For the corners of the land are full of the habitations of violence.

21 Let not the disheartened turn back ashamed,
Let the afflicted and the needy praise Thy name.
22 Arise, Elohim, fight out Thy cause,
Remember Thy reproach from the foolish continually!
23 Forget not the cry of Thine adversaries,
The tumult of those who rise up against Thee which ascendeth ever!!

The מזמור lxxiii. is here followed by a *Maskîl* (*vid.* xxxii. 1) which, in common with the former, has the prominent, rare word מַשּׂוֹאוֹת (lxxiv. 3, lxxiii. 18), but also the old Asaphic impress. We here meet with the favourite Asaphic contemplation of Israel as a flock, and the predilection of the Asaphic Psalms for retrospective references to Israel's early history (lxxiv. 13–15). We also find the former of these two characteristic features in Ps. lxxix., which reflects the same circumstances of the times.

Moreover Jeremiah stands in the same relationship to both Psalms. In Jer. x. 25, Ps. lxxix. 6 sq. is repeated almost word for word. And one is reminded of Ps. lxxiv. by Lam. ii. 2 (cf. lxxiv. 7), ii. 7 (cf. lxxiv. 4), and other passages. The lament "there is no prophet any more" (lxxiv. 9) sounds very much like Lam. ii. 9. In connection with Jeremiah's reproductive manner, and his habit of allowing himself to be prompted to new thoughts by the original passages by means of the association of ideas (cf. בְּיוֹם מוֹעֵד, Lam. ii. 7, with בְּקֶרֶב מוֹעֲדֶךָ of the Psalm), it is natural to assign the priority in age to the two Asaphic national lamentation Psalms.

But the substance of both Psalms, which apparently brings us down not merely into the Chaldæan, but even into the Maccabæan age, rises up in opposition to it. After his return from the second Egyptian expedition (170 B.C.) Antiochus Epiphanes chastised Jerusalem, which had been led into revolt by Jason, in the most cruel manner, entered the Temple accompanied by the court high priest Menalaus, and carried away the most costly vessels, and even the gold of the walls and doors, with him. Myriads of the Jews were at that time massacred or sold as slaves. Then during the fourth Egyptian expedition (168) of Antiochus, when a party favourably disposed towards the Ptolemies again arose in Jerusalem, he sent

Apollonius to punish the offenders (167), and his troops laid the city waste with fire and sword, destroyed houses and walls, burnt down several of the Temple-gates and razed many of its apartments. Also on this occasion thousands were slain and led away captive. Then began the attempt of Antiochus to Hellenize the Jewish nation. An aged Athenian was entrusted with the carrying out of this measure. Force was used to compel the Jews to accept the heathen religion, and in fact to serve Olympian Zeus (Jupiter): on the 15th of Chislev a smaller altar was erected upon the altar of burnt-offering in the Temple, and on the 25th of Chislev the first sacrifice was offered to Olympian Zeus in the Temple of Jahve, now dedicated to him. Such was the position of affairs when a band of faithful confessors rallied around the Asmonæan (Hasmonæan) priest Mattathias.

How strikingly does much in both Psalms, more particularly in Ps. lxxiv., harmonize with this position of affairs! At that time it was felt more painfully than ever that prophecy had become dumb, 1 Macc. iv. 46, ix. 27, xiv. 41. The confessors and martyrs who bravely declared themselves were called, as in Ps. lxxix. 2, חסידים, Ἀσιδαῖοι. At that time "they saw," as 1 Macc. iv. 38 says, "the sanctuary desolate, and the altar profaned, and the gates burnt up, and shrubs growing in the courts as in a forest, or as in one of the mountains, yea, and the priests' chambers pulled down." The doors of the Temple-gates were burned to ashes (cf. 2 Macc. viii. 33, i. 8). The religious אותות (lxxiv. 4) of the heathen filled the place where Jahve was wont to reveal Himself. Upon the altar of the court stood the βδέλυγμα ἐρημώσεως; in the courts they had planted trees, and likewise the "signs" of heathendom; and the לִשְׁכוֹת (παστοφόρια) lay in ruins. When later on, under Demetrius Soter (161), Alcimus (an apostate whom Antiochus had appointed high priest) and Bacchides advanced with promises of peace, but with an army at the same time, a band of scribes, the foremost of the Ἀσιδαῖοι of Israel, went forth to meet them to intercede for their nation. Alcimus, however, seized sixty of them, slaughtered them in one day, and that, as it is added in 1 Macc. vii. 16 sq., "according to the word which he wrote: The flesh of Thy saints and their blood have they shed round about Jerusalem, and there was none to

bury them." The formula of citation κατὰ τὸν λόγον ὃν (τοὺς λόγους οὓς) ἔγραψε, and more particularly the ἔγραψε,—which as being the aorist cannot have the Scripture (ἡ γραφή), and, since the citation is a prayer to God, not God, but only the anonymous psalmist, as its subject (*vid.*, however, the various readings in Grimm on this passage),—sounds as though the historian were himself conscious that he was quoting a portion of Scripture that had taken its rise among the calamities of that time. In fact, no age could be regarded as better warranted in incorporating some of its songs in the Psalter than the Maccabæan, the sixty-third week predicted by Daniel, the week of suffering bearing in itself the character of the time of the end, this strictly martyr age of the Old Covenant, to which the Book of Daniel awards a high typical significance in relation to the history of redemption.

But unbiassed as we are in the presence of the question whether there are Maccabæan Psalms, still there is, on the other hand, much, too, that is against the referring of the two Psalms to the Maccabæan age. In Ps. lxxix. there is nothing that militates against referring it to the Chaldæan age, and lxxix. 11 (cf. cii. 21, lxix. 34) is even favourable to this. And in Ps. lxxiv., in which vers. 4*b*, 8*b*, 9*b* are the most satisfactorily explained from the Maccabæan age, there are, again, other parts which are better explained from the Chaldæan. For what is said in ver. 7*a*, "*they have set Thy Temple on fire*," applies just as unconditionally as it runs to the Chaldæans, but not to the Syrians. And the cry of prayer, lxxiv. 3, "*lift up Thy footsteps to the eternal ruins*," appears to assume a laying waste that has taken place within the last few years at least, such as the Maccabæan age cannot exhibit, although at the exaltation of the Maccabees Jerusalem was ἀοίκητος ὡς ἔρημος (1 Macc. iii. 45). Hitzig, it is true, renders: *raise Thy footsteps for sudden attacks without end;* but both the passages in which מְשֹׁאוֹת occurs mutually secure to this word the signification "desolations" (Targum, Symmachus, Jerome, and Saadia). If, however, the Chaldæan catastrophe were meant, then the author of both Psalms, on the ground of Ezra ii. 41, Neh. vii. 44 (cf. xi. 22), might be regarded as an Asaphite of the time of the Exile, although they might also be composed by any one in the Asaphic style. And as regards their relation to Jere-

miah, we ought to be contented with the fact that Jeremiah, whose peculiarity as a writer is otherwise so thoroughly reproductive, is, notwithstanding, also reproduced by later writers, and in this instance by the psalmist.

Nothing is more certain than that the physiognomy of these Psalms does not correspond to any national misfortune prior to the Chaldæan catastrophe. Vaihinger's attempt to comprehend them from the time of Athaliah's reign of terror, is at issue with itself. In the history of Israel instances of the sacking of Jerusalem and of the Temple are not unknown even prior to the time of Zedekiah, as in the reign of Jehoram, but there is no instance of the city being reduced to ashes. Since even the profanation of the Temple by the Persian general Bagoses (Josephus, *Ant.* xi. 7), to which Ewald formerly referred this Psalm, was not accompanied by any injury of the building itself, much less its reduction to ashes, there remains only the choice between the laying waste of Jerusalem and of the Temple in the year 588 and in the year 167. We have reserved to ourselves the liberty of acknowledging some insertions from the time of the Maccabees in the Psalter; *supra*, vol. i. pp. 11–14. Now since in both Psalms, apart from the משאות נצח, everything accords with the Maccabæan age, whilst when we refer them to the Chaldæan period the scientific conscience is oppressed by many difficulties (more especially in connection with lxxiv. 4, 8, 9, lxxix. 2, 3), we yield to the force of the impression and base both Psalms upon the situation of the Jewish nation under Antiochus and Demetrius. Their contents coincide with the prayer of Judas Maccabæus in 2 Macc. viii. 1–4.

Vers. 1–3. The poet begins with the earnest prayer that God would again have compassion upon His church, upon which His judgment of anger has fallen, and would again set up the ruins of Zion. Why for ever (ver. 10, lxxix. 5, lxxxix. 47, cf. xiii. 2)? is equivalent to, why so continually and, as it seems, without end? The preterite denotes the act of casting off, the future, ver. 1*b*, the lasting condition of this casting off. למה, when the initial of the following word is a guttural, and particularly if it has a merely half-vowel (although in other instances also, Gen. xii. 19, xxvii. 45, Cant. i. 7), is deprived

of its *Dagesh* and accented on the *ultima*, in order (as Mose ha-Nakdan expressly observes) to guard against the swallowing up of the *ah*; cf. on x. 1. Concerning the smoking of anger, *vid.* xviii. 9. The characteristically Asaphic expression צֹאן מַרְעִיתוֹ is not less Jeremianic, Jer. xxiii. 1. In ver. 2 God is reminded of what He has once done for the congregation of His people. קָדֶם, as in xliv. 2, points back into the Mosaic time of old, to the redemption out of Egypt, which is represented in קנה (Ex. xv. 17) as a purchasing, and in גאל (lxxvii. 16, lxxviii. 35, Ex. xv. 13) as a ransoming (*redemptio*). שֵׁבֶט נַחֲלָתֶךָ is a factitive object; שֵׁבֶט is the name given to the whole nation in its distinctness of race from other peoples, as in Jer. x. 16, li. 19, cf. Isa. lxiii. 17. זֶה (ver. 2*b*) is rightly separated from הַר־צִיּוֹן (*Mugrash*); it stands directly for אֲשֶׁר, as in civ. 8, 26, Prov. xxiii. 22, Job xv. 17 (Ges. § 122, 2). The congregation of the people and its central abode are, as though forgotten of God, in a condition which sadly contrasts with their election. מַשָּׂאוֹת נְצָח are ruins (*vid.* lxxiii. 18) in a state of such total destruction, that all hope of their restoration vanishes before it; נְצָח here looks forward, just as עוֹלָם (חרבות), Isa. lviii. 12, lxi. 4, looks backwards. May God then lift His feet up high (פְּעָמִים poetical for רַגְלַיִם, cf. lviii. 11 with lxviii. 24), *i.e.* with long hurried steps, without stopping, move towards His dwelling-place that now lies in ruins, that by virtue of His interposition it may rise again. Hath the enemy made merciless havoc—he hath ill-treated (הֵרַע, as in xliv. 3) everything (כֹּל, as in viii. 7, Zeph. i. 2, for הַכֹּל or אֶת־כֹּל) in the sanctuary—how is it possible that this sacrilegious vandalism should remain unpunished!

Vers. 4–8. The poet now more minutely describes how the enemy has gone on. Since קֹדֶשׁ in ver. 3 is the Temple, מוֹעֲדֶיךָ in ver. 4 ought likewise to mean the Temple with reference to the several courts; but the plural would here (cf. ver. 8*b*) be misleading, and is, too, only a various reading. Baer has rightly decided in favour of מועדך;* מוֹעֵד, as in Lam. ii. 6 sq., is the instituted (Num. xvii. 19 [4]) place of God's inter-

* The reading מעודיך is received, *e.g.*, by Elias Hutter and Nissel; the Targum translates it, Kimchi follows it in his interpretation, and Abraham of Zante follows it in his paraphrase; it is tolerably widely known, but, according to the LXX. and Syriac versions and MSS., it is to be rejected.

course with His congregation (cf. مِيعَاد, a rendezvous). What Jeremiah says in Lam. ii. 7 (cf. שָׁאוֹן, Jer. ii. 15) is here more briefly expressed. By אוֹתֹתָם (ver. 4*b*) we must not understand military insignia; the scene of the Temple and the supplanting of the Israelitish national insignia to be found there, by the substitution of other insignia, requires that the word should have the religious reference in which it is used of circumcision and of the Sabbath (Ex. xxxi. 13); such heathen אוֹתוֹת, which were thrust upon the Temple and the congregation of Jahve as henceforth the lawful ones, were those which are set forth in 1 Macc. i. 45–49, and more particularly the so-called abomination of desolation mentioned in ver. 54 of the same chapter. With יִוָּדַע (ver. 5) the terrible scene which was at that time taking place before their eyes (lxxix. 10) is introduced. כְּמֵבִיא is the subject; it became visible, tangible, noticeable, *i.e.* it looked, and one experienced it, as if a man caused the axe to enter into the thicket of the wood, *i.e.* struck into or at it right and left. The plural קַרְדֻּמּוֹת forces itself into the simile because it is the many heathen warriors who are, as in Jer. xlvi. 22 sq., likened to these hewers of wood. Norzi calls the *Kametz* of בְּסִבְכֵי־עֵץ *Kametz chatuph;* the combining form would then be a contraction of סִבְכֵי (Ewald, Olshausen), for the long *ā* of סְבָךְ does not admit of any contraction. According to another view it is to be read *bi-sbāch-etz*, as in Esth. iv. 8 *kᵉthāb-hadāth* (with counter-tone *Metheg* beside the long vowel, as *e.g.* עֵין־חַנָּן, Gen. ii. 16). The poet follows the work of destruction up to the destroying stroke, which is introduced by the ועת (perhaps וְעֵת, *Kerî* וְעַתָּה), which arrests one's attention. In ver. 5 the usual, unbroken quiet is depicted, as is the heavy Cyclopean labour in the Virgilian *illi inter sese*, etc.; in *jahalomûn*, ver. 6*b* (now and then pointed *jahlomûn*), we hear the stroke of the uplifted axes, which break in pieces the costly carved work of the Temple. The suffix of פִּתּוּחֶיהָ (the carved works thereof) refers, according to the sense, to מועדך. The LXX., favouring the Maccabæan interpretation, renders: *ἐξέκοψαν τὰς θύρας αὐτῆς* (פִּתְחֶיהָ). This shattering of the panelling is followed in ver. 7 by the burning, first of all, as we may suppose, of this panelling itself so far as it consists of wood. The guaranteed reading here is מקדשׁך, not מקדשׁיך. שִׁלַּח בָּאֵשׁ signifies to set on fire, *immittere igni*, differing from שִׁלַּח אֵשׁ בְּ,

to set, fire to, *immittere ignem*. On לָאָרֶץ חִלְּלוּ, cf. Lam. ii. 2, Jer. xix. 13. Hitzig, following the LXX., Targum, and Jerome, derives the exclamation of the enemies נִינָם from נִין: their whole generation (viz. we will root out)! But נִין is posterity, descendants; why therefore only the young and not the aged? And why is it an expression of the object and not rather of the action, the object of which would be self-evident? נִינָם is *fut. Kal* of יָנָה, here = *Hiph.* הוֹנָה, to force, oppress, tyrannize over, and like אָנַם, to compel by violence, in later Hebrew. נִינֵם (from יִינֶה, like יִיפֶה) is changed in pause into נִינָם; cf. the future forms in Num. xxi. 30, Ex. xxxiv. 19, and also in Ps. cxviii. 10–12. Now, after mention has been made of the burning of the Temple framework, מוֹעֲדֵי־אֵל cannot denote the place of the divine manifestation after its divisions (Hengstenberg), still less the festive assemblies (Böttcher), which the enemy could only have burnt up by setting fire to the Temple over their heads, and כל does not at all suit this. The expression apparently has reference to synagogues (and this ought not to be disputed), as Aquila and Symmachus render the word. For there is no room for thinking of the separate services conducted by the prophets in the northern kingdom (2 Kings iv. 23), because this kingdom no longer existed at the time this Psalm was written; nor of the בָּמוֹת, the burning down of which no pious Israelite would have bewailed; nor of the sacred places memorable from the early history of Israel, which are nowhere called מועדים, and after the founding of the central sanctuary appear only as the seats of false religious rites. The expression points (like בֵּית וַעַד, *Sota* ix. 15) to places of assembly for religious purposes, to houses for prayer and teaching, that is to say, to synagogues—a weighty instance in favour of the Maccabæan origin of the Psalm.

Vers. 9–11. The worst thing the poet has to complain of is that God has not acknowledged His people during this time of suffering as at other times. "Our signs" is the direct antithesis to "their signs" (ver. 4), hence they are not to be understood, after lxxxvi. 17, as signs which God works. The suffix demands, besides, something of a perpetual character; they are the instituted ordinances of divine worship by means of which God is pleased to stand in fellowship with His people, and which are now no longer to be seen because the enemies

have set them aside. The complaint "there is no prophet any more" would seem strange in the period immediately after the destruction of Jerusalem, for Jeremiah's term of active service lasted beyond this. Moreover, a year before (in the tenth year of Zedekiah's reign) he had predicted that the Babylonian domination, and relatively the Exile, would last seventy years; besides, six years before the destruction Ezekiel appeared, who was in communication with those who remained behind in the land. The reference to Lam. ii. 9 (cf. Ezek. vii. 26) does not satisfy one; for there it is assumed that there were prophets, a fact which is here denied. Only perhaps as a voice coming out of the Exile, the middle of which (cf. Hos. iii. 4, 2 Chron. xv. 3, and besides *Canticum trium puerorum*, ver. 14: *καὶ οὐκ ἔστιν ἐν τῷ καιρῷ τούτῳ ἄρχων καὶ προφήτης καὶ ἡγούμενος*) was truly thus devoid of signs or miracles, and devoid of the prophetic word of consolation, can ver. 9 be comprehended. The seventy years of Jeremiah were then still a riddle without any generally known solution (Dan. ch. ix.). If, however, synagogues are meant in ver. 8*b*, ver. 9 now too accords with the like-sounding lament in the calamitous times of Antiochus (1 Macc. iv. 46, ix. 27, xiv. 41). In ver. 10 the poet turns to God Himself with the question "How long?" how long is this (apparently) endless blaspheming of the enemy to last? Why dost Thou draw back (viz. מִמֶּנּוּ, from us, not עָלֵינוּ, lxxxi. 15) Thy hand and Thy right hand? The conjunction of synonyms "Thy hand and Thy right hand" is, as in xliv. 4, Sirach xxxiii. 7, a fuller expression for God's omnipotent energy. This is now at rest; ver. 11*b* calls upon it to give help by an act of judgment. "Out of the midst of Thy bosom, destroy," is a pregnant expression for, "drawing forth out of Thy bosom the hand that rests inactive there, do Thou destroy." The *Chethîb* חוקך has perhaps the same meaning; for חוק, حوق, signifies, like חיק, حيق, the act of encompassing, then that which encompasses. Instead of מֵחֵיקְךָ (Ex. iv. 7) the expression is מִקֶּרֶב חֵיקְךָ, because there, within the realm of the bosom, the punitive justice of God for a time as it were slumbers. On the כַּלָּה, which outwardly is without any object, cf. lix. 14.

Vers. 12–17. With this prayer for the destruction of the enemies by God's interposition closes the first half of the

Psalm, which has for its subject-matter the crying contradiction between the present state of things and God's relationship to Israel. The poet now draws comfort by looking back into the time when God as Israel's King unfolded the rich fulness of His salvation everywhere upon the earth, where Israel's existence was imperilled. בְּקֶרֶב הָאָרֶץ, not only within the circumference of the Holy Land, but, *e.g.*, also within that of Egypt (Ex. viii. 18 [22]). The poet has Egypt directly in his mind, for there now follows first of all a glance at the historical (vers. 13–15), and then at the natural displays of God's power (vers. 16, 17). Hengstenberg is of opinion that vers. 13–15 also are to be understood in the latter sense, and appeals to Job xxvi. 11–13. But just as Isaiah (ch. li. 9, cf. xxvii. 1) transfers these emblems of the omnipotence of God in the natural world to His proofs of power in connection with the history of redemption which were exhibited in the case of a worldly power, so does the poet here also in vers. 13–15. The תַּנִּין (the extended saurian) is in Isaiah, as in Ezekiel (הַתַּנִּים, ch. xxix. 3, xxxii. 2), an emblem of Pharaoh and of his kingdom; in like manner here the *leviathan* is the proper natural wonder of Egypt. As a water-snake or a crocodile, when it comes up with its head above the water, is killed by a powerful stroke, did God break the heads of the Egyptians, so that the sea cast up their dead bodies (Ex. xiv. 30). The צִיִּים, the dwellers in the steppe, to whom these became food, are not the Æthiopians (LXX., Jerome), or rather the Ichthyophagi (Bochart, Hengstenberg), who according to Agatharcides fed ἐκ τῶν ἐκριπτομένων εἰς τὴν χέρσον κητῶν, but were no cannibals, but the wild beasts of the desert, which are called עַם, as in Prov. xxx. 25 sq. the ants and the rock-badgers. לְצִיִּים is a permutative of the notion לְעַם, which was not completed: to a (singular) people, viz. to the wild animals of the steppe. Ver. 15 also still refers not to miracles of creation, but to miracles wrought in the course of the history of redemption; ver. 15*a* refers to the giving of water out of the rock (lxxviii. 15), and ver. 15*b* to the passage through the Jordan, which was miraculously dried up (הוֹבַשְׁתָּ, as in Josh. ii. 10, iv. 23, v. 1). The object מַעְיָן וְנַחַל is intended as referring to the result: so that the water flowed out of the cleft after the manner of a fountain and a brook. נְהָרוֹת are the several streams of the one Jordan; the attributive

genitive אֵיתָן describes them as streams having an abundance that does not dry up, streams of perennial fulness. The God of Israel who has thus marvellously made Himself known in history is, however, the Creator and Lord of all created things. Day and night and the stars alike are His creatures. In close connection with the night, which is mentioned second, the moon, the מָאוֹר of the night, precedes the sun; cf. viii. 4, where כּוֹנַן is the same as הֵכִין in this passage. It is an error to render thus: bodies of light, and more particularly the sun; which would have made one expect מְאוֹרוֹת before the specializing *Waw*. גְּבוּלוֹת are not merely the bounds of the land towards the sea, Jer. v. 22, but, according to Deut. xxxii. 8, Acts xvii. 26, even the boundaries of the land in themselves, that is to say, the natural boundaries of the inland country. קַיִץ וָחֹרֶף are the two halves of the year: summer including spring (אָבִיב), which begins in Nisan, the spring-month, about the time of the vernal equinox, and autumn including winter (סְתָו), after the termination of which the strictly spring vegetation begins (Cant. ii. 11). The seasons are personified, and are called God's formations or works, as it were the angels of summer and of winter.

Vers. 18–23. The poet, after he has thus consoled himself by the contemplation of the power of God which He has displayed for His people's good as their Redeemer, and for the good of the whole of mankind as the Creator, rises anew to prayer, but all the more cheerfully and boldly. Since ever present facts of creation have been referred to just now, and the historical mighty deeds of God only further back, זֹאת refers rather forwards to the blaspheming of the enemies which He suffers now to go on unpunished, as though He took no cognizance of it. חֵרֵף has *Pasek* after it in order to separate the word, which signifies reviling, from the most holy Name. The epithet עַם־נָבָל reminds one of Deut. xxxii. 21. In ver. 19*a* according to the accents חַיַּת is the absolute state (the primary form of חַיָּה, *vid.* on lxi. 1): give not over, abandon not to the wild beast (beasts), the soul of Thy turtle-dove. This is probably correct, since לְחַיַּת נֶפֶשׁ, "to the eager wild beast," this inversion of the well-known expression נֶפֶשׁ חַיָּה, which on the contrary yields the sense of *vita animæ*, is an improbable and exampleless expression. If נפשׁ were intended to be thus understood, the poet might have written אל־תתן לנפשׁ חיה תורך,

"give not Thy turtle-dove over to the desire of the wild beast!" Hupfeld thinks that the "old, stupid reading" may be set right at one stroke, inasmuch as he reads אל תתן לנפש חית תורך, and renders it "give not to rage the life Thy turtle-dove;" but where is any support to be found for this לנפשׁ, "to rage," or rather (*Psychology*, S. 202; tr. p. 239) "to eager desire?" The word cannot signify this in such an isolated position. Israel, which is also compared to a dove in lxviii. 14, is called a turtle-dove (תּוֹר). In ver. 19*b* חַיִּת has the same signification as in ver. 19*a*, and the same sense as lxviii. 11 (cf. lxix. 37): the creatures of Thy miserable ones, *i.e.* Thy poor, miserable creatures—a figurative designation of the *ecclesia pressa*. The church, which it is the custom of the Asaphic Psalms to designate with emblematical names taken from the animal world, finds itself now like sheep among wolves, and seems to itself as if it were forgotten by God. The cry of prayer הַבֵּט לִבְרִית comes forth out of circumstances such as were those of the Maccabæan age. בְּרִית is the covenant of circumcision (Gen. ch. xvii.); the persecution of the age of the Seleucidæ put faith to the severe test, that circumcision, this sign which was the pledge to Israel of God's gracious protection, became just the sign by which the Syrians knew their victims. In the Book of Daniel, ch. xi. 28, 30, cf. Ps. xxii. 32, ברית is used directly of the religion of Israel and its band of confessors. The confirmatory clause ver. 20*b* also corresponds to the Maccabæan age, when the persecuted confessors hid themselves far away in the mountains (1 Macc. ii. 26 sqq., 2 Macc. vi. 11), but were tracked by the enemy and slain,—at that time the hiding-places (*κρύφοι*, 1 Macc. i. 53) of the land were in reality full of the habitations of violence. The combination נְאוֹת חָמָס is like נְאוֹת הַשָּׁלוֹם, Jer. xxv. 37, cf. Gen. vi. 11. From this point the Psalm draws to a close in more familiar Psalm-strains. אַל־יָשֹׁב, ver. 21, viz. from drawing near to Thee with their supplications. "The reproach of the foolish all the day" is that which incessantly goes forth from them. עֹלָה תָמִיד, "going up (1 Sam. v. 12, not: increasing, 1 Kings xxii. 35) perpetually," although without the article, is not a predicate, but attributive (*vid.* on lvii. 3). The tone of the prayer is throughout temperate; this the ground upon which it bases itself is therefore all the more forcible.

PSALM LXXV.

THE NEARNESS OF THE JUDGE WITH THE CUP OF WRATH.

2 WE give thanks unto Thee, Elohim, we give thanks,
And near is Thy Name:
Men declare Thy wondrous works.

3 For "I will seize the moment,
I, in uprightness will I judge.
4 If the earth and all its inhabitants are dissolving—
I, even I set up its pillars." (*Sela.*)
5 "I say to the boastful: Boast not!
And to the evil-doers: Lift not up the horn!
6 Lift not up on high your horn,
Speak not impudence with a stiff neck!'

7 For not from the rising and not from the setting,
And not from the desert of the mountain-heights—
8 Nay, Elohim judgeth the cause,
He putteth down one, and setteth up another.
9 For a cup is in the hand of Jahve,
And it foameth with wine, it is full of mixture;
And He poureth out from it, yea the dregs thereof
Must all the wicked of the earth sip, drink up.

10 And I, even I will proclaim for ever,
I will sing praises to the God of Jacob;
11 And all the horns of the wicked will I smite down,
The horns of the righteous shall be exalted.

That for which Ps. lxxiv. prays: *Arise, Jahve, plead Thine own cause* (vers. 22 sq.), Ps. lxxv. beholds; the judgment of God upon the proud sinners becomes a source of praise and of a triumphant spirit to the psalmist. The prophetic picture stands upon a lyrical groundwork of gold; it emerges out of the depth of feeling, and it is drawn back again into it. The inscription: *To the Precentor*, (after the measure:) *Destroy not* (*vid.* on lvii. 1), *a Psalm by Asaph, a Song*, is fully borne out.

The *Sela* shows that the Psalm, as מזמור שיר says, is appointed to be sung with musical accompaniment; and to the לאסף corresponds its thoroughly Asaphic character, which calls Ps. l. to mind with especial force. But from this Psalm Ps. lxxv. differs, however, in this particular, viz. that a more clearly defined situation of affairs manifests itself through the hope of the judicial interposition of God which is expressed in it with prophetic certainty. According to appearances it is the time of the judgment of the nations in the person of Assyria; not, however, the time immediately following the great catastrophe, but prior to this, when Isaiah's prophecy concerning the shattering of the Assyrian power against Jerusalem had gone forth, just as Hengstenberg also regards this Psalm as the lyrical companion of the prophecies which Isaiah uttered in the presence of the ruin which threatened from Assyria, and as a testimony to the living faith with which the church at that time received the word of God. Hitzig, however, assigns both Ps. lxxv. and lxxvi. to Judas Maccabæus, who celebrates the victory over Apollonius in the one, and the victory over Seron in the other: "we may imagine that he utters the words of lxxv. 11 whilst he brandishes the captured sword of the fallen Apollonius." But the probability that it refers to the Assyrian period is at least equally balanced with the probability that it refers to the Maccabæan (*vid.* lxxv. 7, lxxvi. 5–7); and if the time of Hezekiah were to be given up, then we might sooner go back to the time of Jehoshaphat, for both songs are too original to appear as echoes and not much rather as models of the later prophecy. The only influence that is noticeable in Ps. lxxv. is that of the Song of Hannah.

Vers. 2–6. The church in anticipation gives thanks for the judicial revelation of its God, the near approach of which He Himself asserts to it. The connection with וְ in וְקָרוֹב שְׁמֶךָ presents a difficulty. Neither here nor anywhere else is it to be supposed that וְ is synonymous with כִּי; but at any rate even כִּי might stand instead of it. For Hupfeld's attempt to explain it: and "near is Thy name" Thy wonders have declared; and Hitzig's: and Thou whose Name is near, they declare Thy wondrous works,—are past remedy. Such a personification of wonders does not belong to the spirit of Hebrew

poetry, and such a relative clause lies altogether beyond the bounds of syntax. If we would, however, take וקרוב שמך, after l. 23, as a result of the thanksgiving (Campensis), then that for which thanks are rendered would remain undefined; neither will it do to take קרוב as referring to the being inwardly present (Hengstenberg), since this, according to Jer. xii. 2 (cf. Deut. xxx. 14), would require some addition, which should give to the nearness this reference to the mouth or to the heart. Thus, therefore, nothing remains for us but to connect the nearness of the Name of God as an outward fact with the earnest giving of thanks. The church has received the promise of an approaching judicial, redemptive revelation of God, and now says, "We give Thee thanks, we give thanks and near is Thy Name;" it welcomes the future act of God with heartfelt thanksgiving, all those who belong to it declare beforehand the wonders of God. Such was really the position of matters when in Hezekiah's time the oppression of the Assyrians had reached its highest point—Isaiah's promises of a miraculous divine deliverance were at that time before them, and the believing ones saluted beforehand, with thanksgiving, the "coming Name of Jahve" (Isa. xxx. 27). The כִּי which was to be expected after הודינו (cf., *e.g.*, c. 4 sq.) does not follow until ver. 3. God Himself undertakes the confirmation of the forthcoming thanksgiving and praise by a direct announcement of the help that is hailed and near at hand (lxxxv. 10). It is not to be rendered, "when I shall seize," etc., for ver. 3*b* has not the structure of an apodosis. כִּי is confirmatory, and whatever interpretation we may give to it, the words of the church suddenly change into the words of God. מוֹעֵד in the language of prophecy, more especially of the apocalyptic character, is a standing expression for the appointed time of the final judgment (*vid.* on Hab. ii. 3). When this moment or juncture in the lapse of time shall have arrived, then God will seize or take possession of it (לָקַח in the unweakened original sense of taking hold of with energy, cf. xviii. 17, Gen. ii. 15): He Himself will then interpose and hold judgment according to the strictly observed rule of right (מֵישָׁרִים, adverbial accusative, cf. במישרים, ix. 9, and frequently). If it even should come to pass that the earth and all its inhabitants are melting away (cf. Isa. xiv. 31, Ex. xv. 15, Josh. ii. 9), *i.e.* under the pressure of injustice (as is to

be inferred from ver. 3*b*), are disheartened, scattered asunder, and are as it were in the act of dissolution, then He (the absolute I, אֲנִכִי) will restrain this melting away; He setteth in their places the pillars, *i.e.* the internal shafts (Job ix. 6), of the earth, or without any figure: He again asserts the laws which lie at the foundation of its stability. תְּכוֹנְנֶתִי is a mood of certainty, and ver. 4*a* is a circumstantial clause placed first, after the manner of the Latin ablative absolute. Hitzig appropriately compares Prov. xxix. 9; Isa. xxiii. 15 may also be understood according to this bearing of the case.

The utterance of God is also continued after the *Sela*. It is not the people of God who turn to the enemies with the language of warning on the ground of the divine promise (Hengstenberg); the poet would then have said אָמַרְנוּ, or must at least have said עַל־כֵּן אָמַרְתִּי. God Himself speaks, and His words are not yet peremptorily condemning, as in l. 16 sqq., cf. xlvi. 11, but admonitory and threatening, because it is not He who has already appeared for the final judgment who speaks, but He who announces His appearing. With אָמַרְתִּי He tells the braggarts who are captivated with the madness of supposed greatness, and the evil-doers who lift up the horn or the head,* what He will have once for all said to them, and what they are to suffer to be said to them for the short space of time till the judgment. The poet, if we have assigned the right date to the Psalm, has Rabshakeh and his colleagues before his mind, cf. Isa. xxxvii. 23. The לְ, as in that passage, and like אֶל in Zech. ii. 4 (*vid.* Köhler), has the idea of a hostile tendency. אַל rules also over ver. 6*b*: "speak not insolence with a raised neck." It is not to be construed בְּצַוָּאר עָתָק, with a stiff neck. Parallel passages like xxxi. 19, xciv. 4, and more especially the primary passage 1 Sam. v. 3, show that עָתָק is an object-notion, and that בְּצַוָּאר by itself (with which, too, the accentuation harmonizes, since *Munach* here is the *vicarius* of a distinctive), according to Job xv. 26, has the sense of *τραχηλιῶτες* or *ὑπεραυχοῦντες*.

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* The head is called in Sanscrit *çiras*, in Zend *çaranh*, = *κάρα*; the horn in Sanscrit, *çṛinga*, *i.e.* (according to Burnouf, *Etudes*, p. 19) that which proceeds from and projects out of the head (*çiras*), Zend *çrva* = *κέρας*, קֶרֶן (*karn*).

Vers. 7–9. The church here takes up the words of God, again beginning with the כִּי of ver. 3 (cf. the כִּי in 1 Sam. ii. 3). A passage of the Midrash says כל הרים שבמקרא הרים חוץ מזה (everywhere where *harim* is found in Scripture it signifies *harim*, mountains, with the exception of this passage), and accordingly it is explained by Rashi, Kimchi, Alshêch, and others, that man, whithersoever he may turn, cannot by strength and skill attain great exaltation and prosperity.* Thus it is according to the reading מִמִּדְבָּר, although Kimchi maintains that it can also be so explained with the reading מִמִּדְבַּר, by pointing to מִרְמַס (Isa. x. 6) and the like. It is, however, difficult to see why, in order to express the idea "from anywhere," three quarters of the heavens should be used and the north left out. These three quarters of the heavens which are said to represent the earthly sources of power (Hupfeld), are a frame without the picture, and the thought, "from no side (viz. of the earth) cometh promotion"—in itself whimsical in expression—offers a wrong confirmation for the dissuasive that has gone before. That, however, which the church longs for is first of all not promotion, but redemption. On the other hand, the LXX., Targum, Syriac, and Vulgate render: *a deserto montium* (*desertis montibus*); and even Aben-Ezra rightly takes it as a Palestinian designation of the south, when he supplements the aposiopesis by means of מי שישועם (more biblically יָבֹא עֶזְרֵנוּ, cf. cxxi. 1 sq.). The fact that the north is not mentioned at all shows that it is a northern power which arrogantly, even to blasphemy, threatens the small Israelitish nation with destruction, and against which it looks for help neither from the east and west, nor from the reed-staff of Egypt (Isa. xxxvi. 6) beyond the desert of the mountains of Arabia Petræa, but from Jahve alone, according to the watchword of Isaiah: יְ֝הוָה שְׁפָטֵנוּ (Isa. xxxiii. 22). The negative thought is left unfinished, the discourse hurrying on to the opposite affirmative thought. The close connection of the two thoughts is strikingly expressed by the rhymes הָרִים and יָרִים. The כִּי of ver. 8 gives the confirmation of the negation from the opposite, that which is denied; the כִּי of ver. 9 confirms this confirmation.

* *E.g. Bamidbar Rabba* ch. xxii.; whereas according to *Berêshîth Rabba* ch. lii. הָרִים is equivalent to דָּרוֹם.

If it were to be rendered, "and the wine foams," it would then have been הַיַּיִן; מָסֶךְ, which is undoubtedly accusative, also shows that יַיִן is also not considered as anything else: and it (the cup) foams (חָמַר like خمّر, to ferment, effervesce) with wine, is full of mixture. According to the ancient usage of the language, which is also followed by the Arabic, this is wine mixed with water in distinction from *merum*, Arabic *chamr memzûg'e*. Wine was mixed with water not merely to dilute it, but also to make it more pleasant; hence מָסַךְ signifies directly as much as to pour out (*vid.* Hitzig on Isa. v. 22). It is therefore unnecessary to understand spiced wine (Talmudic קונדיטון, *conditum*), since the collateral idea of weakening is also not necessarily associated with the admixture of water. מִזֶּה refers to כּוֹס, which is used as masculine, as in Jer. xxv. 15; the word is feminine elsewhere, and changes its gender even here in שְׁמָרֶיהָ (cf. Ezek. xxiii. 34). In the *fut. consec.* וְיִגֹּר the historical signification of the consecutive is softened down, as is frequently the case. אַךְ affirms the whole assertion that follows. The dregs of the cup—a *dira necessitas*—all the wicked of the earth shall be compelled to sip (Isa. li. 17), to drink out: they shall not be allowed to drink and make a pause, but, compelled by Jahve, who has appeared as Judge, they shall be obliged to drink it out with involuntary eagerness even to the very last (Ezek. xxiii. 34). We have here the primary passage of a figure, which has been already hinted at in lx. 5, and is filled in on a more and more magnificent and terrible scale in the prophets. Whilst Obadiah (ver. 16, cf. Job xxi. 20) contents himself with a mere outline sketch, it is found again, in manifold applications, in Isaiah, Habakkuk, and Ezekiel, and most frequently in Jeremiah (ch. xxv. 27 sq., xlviii. 26, xlix. 12), where in ch. xxv. 15 sqq. it is embodied into a symbolical act. Jahve's cup of intoxication (inasmuch as חֵמָה and חֲמַר, the burning of anger and intoxicating, fiery wine, are put on an equality) is the judgment of wrath which is meted out to sinners and given them to endure to the end.

Vers. 10, 11. The poet now turns back thankfully and cheerfully from the prophetically presented future to his own actual present. With וַאֲנִי he contrasts himself as a member of the now still oppressed church with its proud oppressors: he will be a perpetual herald of the ever memorable deed of redemp-

tion. לְעוֹלָם, says he, for, when he gives himself up so entirely to God the Redeemer, for him there is no dying. If he is a member of the *ecclesia pressa*, then he will also be a member of the *ecclesia triumphans*; for εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν (2 Tim. ii. 12). In the certainty of this συμβασιλεύειν, and in the strength of God, which is even now mighty in the weak one, he measures himself in ver. 11 by the standard of what he expresses in ver. 8 as God's own work. On the figure compare Deut. xxxiii. 17, Lam. ii. 3, and more especially the four horns in the second vision of Zechariah, ch. ii. 1 sq. [i. 18 sq.]. The plural is both קַרְנוֹת and קַרְנַי, because horns that do not consist of horn are meant. Horns are powers for offence and defence. The spiritual horns maintain the sovereignty over the natural. The Psalm closes as subjectively as it began. The prophetic picture is set in a lyric frame.

PSALM LXXVI.

PRAISE OF GOD AFTER HIS JUDGMENT HAS GONE FORTH.

2 IN Judah is Elohim become known,
In Israel is His name great.
3 He pitched His tabernacle in Salem,
And His dwelling-place in Zion.
4 There brake He the lightnings of the bow,
Shield and sword and weapons of war. (*Sela.*)

5 Brilliant art Thou, glorious before the mountains of prey!
6 Spoiled were the stout-hearted;
They fell asleep in their sleep,
And none of the valiant ones found their hands.
7 Before Thy rebuke, O God of Jacob,
Both chariot and horse became deeply stupefied.

8 Thou, terrible art Thou,
And who can stand before Thee when Thy wrath beginneth?
9 From heaven didst Thou cause judgment to sound forth—
The earth feared and became silent,
10 At the rising of Elohim to judgment,
To save all the afflicted of the land. (*Sela.*)

11 For the wrath of man is to Thee as praise,
Seeing Thou with the remainder of the fulness of wrath
dost gird Thyself.
12 Vow and pay unto Jahve, your God, ..
Let all who are round about Him bring offerings to the
terrible One.
13 He cutteth down the snorting of despots,
He is terrible to the kings of the earth.

No Psalm has a greater right to follow Ps. lxxv. than this, which is inscribed *To the Precentor, with accompaniment of stringed instruments* (*vid.* iv. 1), *a Psalm by Asaph, a song.* Similar expressions (*God of Jacob*, lxxv. 10, lxxvi. 7; *saints, wicked of the earth*, lxxv. 9, lxxvi. 10) and the same impress throughout speak in favour of unity of authorship. In other respects, too, they form a pair: Ps. lxxv. prepares the way for the divine deed of judgment as imminent, which Ps. lxxvi. celebrates as having taken place. For it is hardly possible for there to be a Psalm the contents of which so exactly coincide with an historical situation of which more is known from other sources, as the contents of this Psalm confessedly (LXX. *πρὸς τὸν Ἀσσύριον*) does with the overthrow of the army of Assyria before Jerusalem and its results. The Psalter contains very similar Psalms which refer to a similar event in the reign of Jehoshaphat, viz. to the defeat at that time of the allied neighbouring peoples by a mutual massacre, which was predicted by the Asaphite Jahaziel (*vid.* on Ps. xlvi. and lxxxiii.). Moreover in Ps. lxxvi. the "mountains of prey," understood of the mountains of Seir with their mounted robbers, would point to this incident. But just as in Ps. lxxv. the reference to the catastrophe of Assyria in the reign of Hezekiah was indicated by the absence of any mention of the north, so in Ps. lxxvi. both the שְׁפָה in ver. 4 and the description of the catastrophe itself make this reference and no other natural. The points of contact with Isaiah, and in part with Hosea (cf. ver. 4 with Hos. ii. 20) and Nahum, are explicable from the fact that the lyric went hand in hand with the prophecy of that period, as Isaiah predicts for the time when Jahve shall discharge His fury over Assyria, ch. xxx. 29, "*Your song shall re-echo as in the night, in which the feast is celebrated.*"

The Psalm is hexastichic, and a model of symmetrical strophe-structure.

Vers. 2–4. In all Israel, and more especially in Judah, is Elohim known (here, according to ver. 2*b*, participle, whereas in ix. 17 it is the finite verb), inasmuch as He has made Himself known (cf. דְּעוּ, Isa. xxxiii. 13). His Name is great in Israel, inasmuch as He has proved Himself to be a great One and is praised as a great One. In Judah more especially, for in Jerusalem, and that upon Zion, the citadel with the primeval gates (xxiv. 7), He has His dwelling-place upon earth within the borders of Israel. שָׁלֵם is the ancient name of Jerusalem; for the Salem of Melchizedek is one and the same city with the Jerusalem of Adonizedek, Josh. x. 1. In this primeval Salem God has סֻכּוֹ, His tabernacle (= שֻׂכּוֹ, Lam. ii. 6, = סֻכָּתוֹ, as in xxvii. 5), there מְעוֹנָתוֹ, His dwelling-place,—a word elsewhere used of the lair of the lion (civ. 22, Am. iii. 4); cf. on the choice of words, Isa. xxxi. 9. The future of the result וַיְהִי is an expression of the fact which is evident from God's being known in Judah and His Name great in Israel. Ver. 4 tells what it is by which He has made Himself known and glorified His Name. שָׁמָּה, thitherwards, in that same place (as in fact the accusative, in general, is used both in answer to the question where? and whither?), is only a fuller form for שָׁם, as in Isa. xxii. 18, lxv. 9, 2 Kings xxiii. 8, and frequently; שָׁמָּה (שָׁם) and תֵּמָּן (from תֵּמָּה) confirm the accusative value of the *ah*. רִשְׁפֵּי־קָשֶׁת (with *Phe raphatum*, cf. on the other hand, Cant. viii. 6*) are the arrows swift as lightning that go forth (Job xli. 20 [28]) from the bow; side by side with these, two other weapons are also mentioned, and finally everything that pertains to war is gathered up in the word מִלְחָמָה (cf. Hos. ii. 20 [18]). God has broken in pieces the weapons of the worldly power directed against Judah, and therewith this power itself (Isa. xiv. 25), and consequently (in accordance with the prediction Hos. i. 7, and Isa. ch. x., xiv. xvii., xxix., xxxi., xxxiii., xxxvii., and more particularly xxxi. 8) has rescued His people

* The pointing is here just as inconsistent as in יַלְדוּת, and on the contrary מַרְדוּת.

by direct interposition, without their doing anything in the matter.

Vers. 5–7. The "mountains of prey," for which the LXX. has ὀρέων αἰωνίων (טֶרֶם?), is an emblematical appellation for the haughty possessors of power who also plunder every one that comes near them,* or the proud and despoiling worldly powers. Far aloft beyond these towers the glory of God. He is נָאוֹר, *illustris*, prop. illumined; said of God: light-encircled, fortified in light, in the sense of Dan. ii. 22, 1 Tim. vi. 16. He is the אַדִּיר, to whom the Lebanon of the hostile army of the nations must succumb (Isa. x. 34). According to Solinus (*ed. Mommsen*, p. 124) the Moors call Atlas *Addirim*. This succumbing is described in vers. 6 sq. The strong of heart or stout-hearted, the lion-hearted, have been despoiled, disarmed, *exuti*; אֻשְּׁתּוֹלָלוּ † is an Aramaizing *præt. Hithpo.* (like אֶתְחַבַּר, 2 Chron. xx. 35, cf. Dan. iv. 16, Isa. lxiii. 3) with a passive signification. From ver. 6*ac* we see that the beginning of the catastrophe is described, and therefore נָמוּ (perhaps on that account accented on the *ult.*) is meant inchoatively: they have fallen into their sleep, viz. the eternal sleep (Jer. li. 39, 57), as Nahum says (ch. iii. 18): *thy shepherds sleep, O king of Assyria, thy valiant ones rest.* In ver. 6*c* we see them lying in the last throes of death, and making a last effort to spring up again. But they cannot find their hands, which they have lifted up threateningly against Jerusalem: these are lamed, motionless, rigid and dead; cf. the phrases in Josh. viii. 20, 2 Sam. vii. 27, and the Talmudic phrase, "he did not find his hands and feet in the school-house," *i.e.* he was entirely disconcerted and stupefied.‡ This field of corpses is the effect of the omnipotent energy of the word of the God of Jacob; cf. וְנָעַר בּוֹ, Isa. xvii. 13. Before His threatening both war-chariot and horse (וְ—וְ) are sunk into motionlessness and unconscious-

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* One verse of a beautiful poem of the *Muḥammel* which *Ibn Dûchî*, the phylarch of the *Beni Zumeir*, an honoured poet of the steppe, dictated to Consul Wetzstein runs thus: The noble are like a very lofty hill-side upon which, when thou comest to it, thou findest an evening meal and protection (العشا وذرى).

† With orthophonic *Gaja*, *vid.* Baer's *Metheg-Setzung*, § 45.

‡ Dukes, *Rabbinische Blumenlese*, S. 191.

ness—an allusion to Ex. ch. xv., as in Isa. xliii. 17: *who bringeth out chariot and horse, army and heroes—together they faint away, they shall never rise; they have flickered out, like a wick they are extinguished.*

Vers. 8–10. Nahum also (ch. i. 6) draws the same inference from the defeat of Sennacherib as the psalmist does in ver. 8. מֵאָז אַפֶּךָ (cf. Ruth ii. 7, Jer. xliv. 18), from the decisive turning-point onwards, from the אָז in ii. 5, when Thine anger breaks forth. God sent forth His judiciary word from heaven into the midst of the din of war of the hostile world: immediately (cf. on the sequence of the tenses xlviii. 6, and on Hab. iii. 10) it was silenced, the earth was seized with fear, and its tumult was obliged to cease, when, namely, God arose on behalf of His disquieted, suffering people, when He spoke as we read in Isa. xxxiii. 10, and fulfilled the prayer offered in extreme need in Isa. xxxiii. 2.

Vers. 11–13. The fact that has just been experienced is substantiated in ver. 11 from a universal truth, which has therein become outwardly manifest. The rage of men shall praise Thee, *i.e.* must ultimately redound to Thy glory, inasmuch as to Thee, namely (ver. 11*b* as to syntax like lxxiii. 3*b*), there always remains a שְׁאֵרִית, *i.e.* a still unexhausted remainder, and that not merely of חֵמָה, but of חֲמַת, with which Thou canst gird, *i.e.* arm, Thyself against such human rage, in order to quench it. שְׁאֵרִית חֲמַת is the infinite store of wrath still available to God after human rage has done its utmost. Or perhaps still better, and more fully answering to the notion of שְׁאֵרִית: it is the store of the infinite fulness of wrath which still remains on the side of God after human rage (חֵמָה) has spent itself, when God calmly, and laughing (ii. 4), allows the Titans to do as they please, and which is now being poured out. In connection with the interpretation: with the remainder of the fury (of hostile men) wilt Thou gird Thyself, *i.e.* it serves Thee only as an ornament (Hupfeld), the alternation of חֵמָה and חֲמַת is left unexplained, and תַּחְגֹּר is alienated from its martial sense (Isa. lix. 17, li. 9, Wisd. v. 21 [20]), which is required by the context. Ewald, like the LXX., reads תַּחְגְּךָ, *ἑορτάσει σοι*, in connection with which, apart from the high-sounding expression, שארית חמת (*ἐγκατάλειμμα ἐνθυμίου*) must denote the remainder of malignity that is suddenly converted into its

opposite; and one does not see why what ver. 11*a* says concerning rage is here limited to its remainder. Such an inexhaustiveness in the divine wrath-power has been shown in what has just recently been experienced. Thus, then, are those who belong to the people of God to vow and pay, *i.e.* (inasmuch as the preponderance falls upon the second imperative) to pay their vows; and all who are round about Him, *i.e.* all peoples dwelling round about Him and His people (כָּל־סְבִיבָיו, the subject to what follows, in accordance with which it is also accented), are to bring offerings (lxviii. 30) to God, who is מוֹרָא, *i.e.* the sum of all that is awe-inspiring. Thus is He called in Isa. viii. 13; the summons accords with Isaiah's prediction, according to which, in consequence of Jahve's deed of judgment upon Assyria, Æthiopia presents himself to Him as an offering (ch. xviii.), and with the fulfilment in 2 Chron. xxxii. 23. Just so does ver. 13*a* resemble the language of Isaiah; cf. Isa. xxv. 1–5, xxxiii. 11, xviii. 5: God treats the snorting of the princes, *i.e.* despots, as the vine-dresser does the wild shoots or branches of the vine-stock: He lops it, He cuts it off, so that it is altogether ineffectual. It is the figure that is sketched by Joel iv. [iii.] 13, then filled in by Isaiah, and embodied as a vision in Apoc. xiv. 17–20, which is here indicated. God puts an end to the defiant, arrogant bearing of the tyrants of the earth, and becomes at last the feared of all the kings of the earth—all kingdoms finally become God's and His Christ's.

PSALM LXXVII.

COMFORT DERIVED FROM THE HISTORY OF THE PAST DURING YEARS OF AFFLICTION.

2 I CALL unto Elohim, and will cry,
I call unto Elohim, that He may hearken unto me.
3 In the day of my distress do I seek the Lord;
My hand is stretched out in the night without ceasing,
My soul refuseth to be comforted.
4 If I remember Elohim, I must groan;
If I muse, my spirit languisheth. (*Sela.*)

5 Thou holdest mine eyelids open,
I am tossed to and fro, and I am speechless.
6 I consider the days of old,
The years of ancient times;
7 I will remember my music in the night,
I will commune with my own heart, and my spirit maketh diligent search.
8 Will the Lord cast off for ever,
And will He be favourable no more?
9 Is, then, His mercy passed away for ever,
Is it at an end with His promise to all generations?
10 Hath God forgotten to be gracious,
Or hath He drawn in in anger His tender mercies?! (*Sela.*)

11 Thereupon say I to myself: my decree of affliction is this,
The years of the right hand of the Most High.
12 With praise do I remember the deeds of Jāh,
Yea, I will call to mind Thy wondrous doing from olden times,
13 And meditate on all Thy work,
And will muse over Thy doings.
14 Elohim, in holiness is Thy way:
Where is there a God, great as Elohim?
15 Thou art God alone, doing wonders,
Thou hast revealed Thy might among the peoples.
16 Thou hast with uplifted arm redeemed Thy people,
The sons of Jacob and Joseph. (*Sela.*)

17 The waters saw Thee, Elohim,
The waters saw Thee, they writhed,
The depths also trembled.
18 The clouds poured out waters,
The skies rumbled,
Thine arrows also went to and fro.
19 Thy thunder resounded in the whirlwind,
The lightnings lightened the world,
The earth trembled and shook.
20 In the sea was Thy way,
And Thy path in great waters,
And Thy footsteps were not to be discerned.

21 Thou hast led Thy people like a flock
By the hand of Moses and Aaron.

"*The earth feared and became still,*" says Ps. lxxvi. 9; *the earth trembled and shook*, says Ps. lxxvii. 19: this common thought is the string on which these two Psalms are strung. In a general way it may be said of Ps. lxxvii., that the poet flees from the sorrowful present away into the memory of the years of olden times, and consoles himself more especially with the deliverance out of Egypt, so rich in wonders. As to the rest, however, it remains obscure what kind of national affliction it is which drives him to find his refuge from the God who is now hidden in the God who was formerly manifest. At any rate it is not a purely personal affliction, but, as is shown by the consolation sought in the earlier revelations of power and mercy in connection with the national history, an affliction shared in company with the whole of his people. In the midst of this hymnic retrospect the Psalm suddenly breaks off, so that Olshausen is of opinion that it is mutilated, and Tholuck that the author never completed it. But as Ps. lxxvii. and lxxxi. show, it is the Asaphic manner thus to close with an historical picture without the line of thought recurring to its commencement. Where our Psalm leaves off, Hab. ch. iii. goes on, taking it up from that point like a continuation. For the prophet begins with the prayer to revive that deed of redemption of the Mosaic days of old, and in the midst of wrath to remember mercy; and in expression and figures which are borrowed from our Psalm, he then beholds a fresh deed of redemption by which that of old is eclipsed. Thus much, at least, is therefore very clear, that Ps. lxxvii. is older than Habakkuk. Hitzig certainly calls the psalmist the reader and imitator of Hab. ch. iii.; and Philippson considers even the mutual relationship to be accidental and confined to a general similarity of certain expressions. We, however, believe that we have proved in our *Commentary on Habakkuk* (1843), S. 118–125, that the mutual relationship is one that is deeply grounded in the prophetic type of Habakkuk, and that the Psalm is heard to re-echo in Habakkuk, not Habakkuk in the language of the psalmist; just as in general the Asaphic Psalms are full of boldly sketched outlines to be filled in by later pro-

phetic writers. We also now further put this question: how was it possible for the gloomy complaint of Ps. lxxvii., which is turned back to the history of the past, to mould itself after Hab. ch. iii., that joyous looking forward into a bright and blessed future? Is not the prospect in Hab. ch. iii. rather the result of that retrospect in Ps. lxxvii., the confidence in being heard which is kindled by this Psalm, the realizing as present, in the certainty of being heard, of a new deed of God in which the deliverances in the days of Moses are antitypically revived?

More than this, viz. that the Psalm is older than Habakkuk, who entered upon public life in the reign of Josiah, or even as early as in the reign of Manasseh, cannot be maintained. For it cannot be inferred from ver. 16 and ver. 3, compared with Gen. xxxvii. 35, that one chief matter of pain to the psalmist was the fall of the kingdom of the ten tribes which took place in his time. Nothing more, perhaps, than the division of the kingdom which had already taken place seems to be indicated in these passages. The bringing of the tribes of Joseph prominently forward is, however, peculiar to the Asaphic circle of songs.

The task of the precentor is assigned by the inscription to Jeduthun (*Chethîb:* Jedithun), for לְ (xxxix. 1) alternates with עַל (lxii. 1); and the idea that יְדוּתוּן denotes the whole of the Jeduthunites ("overseer over . . .") might be possible, but is without example.

The strophe schema of the Psalm is 7. 12. 12. 12. 2. The first three strophes or groups of stichs close with *Sela.*

Vers. 2–4. The poet is resolved to pray without intermission, and he prays; for his soul is comfortless and sorely tempted by the vast distance between the former days and the present times. According to the pointing, וְהַאֲזִין appears to be meant to be imperative after the form הַקְטִיל, which occurs instead of הַקְטֵל and הַקְטִילָה, cf. xciv. 1, Isa. xliii. 8, Jer. xvii. 18, and the mode of writing הַקְטִיל, cxlii. 5, 2 Kings viii. 6, and frequently; therefore *et audi* = *ut audias* (cf. 2 Sam. xxi. 3). But such an isolated form of address is not to be tolerated; וְהַאֲזִין has been regarded as *perf. consec.* in the sense of *ut audiat,* although this modification of הַאֲזִין into וְהַאֲזִין in connection with the appearing of the *Waw consec.* cannot be supported in any other

instance (Ew. § 234, *e*), and Kimchi on this account tries to persuade himself to that which is impossible, viz. that וְהָאֵוִין in respect of sound stands for וַיָּאֵוִין. The preterites in ver. 3 express that which has commenced and which will go on. The poet labours in his present time of affliction to press forward to the Lord, who has withdrawn from him; his hand is diffused, *i.e.* stretched out (not: poured out, for the radical meaning of נגר, as the Syriac shows, is *protrahere*), in the night-time without wearying and leaving off; it is fixedly and stedfastly (אֱמוּנָה, as it is expressed in Ex. xvii. 12) stretched out towards heaven. His soul is comfortless, and all comfort up to the present rebounds as it were from it (cf. Gen. xxxvii. 35, Jer. xxxi. 15). If he remembers God, who was once near to him, then he is compelled to groan (cf. lv. 18, 3; and on the cohortative form of a *Lamed He* verb, cf. Ges. § 75, 6), because He has hidden Himself from him; if he muses, in order to find Him again, then his spirit veils itself, *i.e.* it sinks into night and feebleness (תִּתְעַטֵּף as in cvii. 5, cxlii. 4, cxliii. 4). Each of the two members of ver. 4 are protasis and apodosis; concerning this emotional kind of structure of a sentence, *vid.* Ewald, § 357, *b*.

Vers. 5–10. He calls his eyelids the "guards of my eyes." He who holds these so that they remain open when they want to shut together for sleep, is God; for his looking up to Him keeps the poet awake in spite of all overstraining of his powers. Hupfeld and others render thus: "Thou hast held, *i.e.* caused to last, the night-watches of mine eyes,"—which is affected in thought and expression. The preterites state what has been hitherto and has not yet come to a close. He still endures, as formerly, such thumps and blows within him, as though he lay upon an anvil (פַּעַם), and his voice fails him. Then silent soliloquy takes the place of audible prayer; he throws himself back in thought to the days of old (cxliii. 5), the years of past periods (Isa. li. 9), which were so rich in the proofs of the power and loving-kindness of the God who was then manifest, but is now hidden. He remembers the happier past of his people and his own, inasmuch as he now in the night purposely calls back to himself in his mind the time when joyful thankfulness impelled him to the song of praise accompanied by the music of the harp (בַּלַּיְלָה belongs according to the accents to the verb, not to נגינתי, although that construction certainly is

strongly commended by parallel passages like xvi. 7, xlii. 9, xcii. 3, cf. Job xxxv. 10), in place of which, crying and sighing and gloomy silence have now entered. He gives himself up to musing "with his heart," *i.e.* in the retirement of his inmost nature, inasmuch as he allows his thoughts incessantly to hover to and fro between the present and the former days, and in consequence of this (*fut. consec.* as in xlii. 6) his spirit betakes itself to scrupulizing (what the LXX. reproduces with *σκάλλειν*, Aquila with *σκαλεύειν*)—his conflict of temptation grows fiercer. Now follow the two doubting questions of the tempted one: he asks in different applications, vers. 8–10 (cf. lxxxv. 6), whether it is then all at an end with God's loving-kindness and promise, at the same time saying to himself, that this nevertheless is at variance with the unchangeableness of His nature (Mal. iii. 6) and the inviolability of His covenant. אָפַס (only occurring as a 3. *præt.*) alternates with נָמַר (xii. 2). חַנּוֹת is an infinitive construct formed after the manner of the *Lamed He* verbs, which, however, does also occur as infinitive absolute (שַׁמּוֹת, Ezek. xxxvi. 3, cf. on xvii. 3); Gesenius and Olshausen (who doubts this infinitive form, § 245, *f*) explain it, as do Aben-Ezra and Kimchi, as the plural of a substantive חַנָּה, but in the passage cited from Ezekiel (*vid.* Hitzig) such a substantival plural is syntactically impossible. קָפַץ רַחֲמִים is to draw together or contract and draw back one's compassion, so that it does not manifest itself outwardly, just as he who will not give shuts (יִקְפֹּץ) his hand (Deut. xv. 7; cf. *supra*, xvii. 10).

Vers. 11–16. With וָאֹמַר the poet introduces the self-encouragement with which he has hitherto calmed himself when such questions of temptation were wont to intrude themselves upon him, and with which he still soothes himself. In the rendering of חַלּוֹתִי (with the tone regularly drawn back before the following monosyllable) even the Targum wavers between מַרְעוּתִי (my affliction) and בְּעוּתִי (my supplication); and just in the same way, in the rendering of ver. 11*b*, between אִשְׁתַּנּוֹי (have changed) and שְׁנִין (years). שְׁנוֹת cannot possibly signify "change" in an active sense, as Luther renders: "The right hand of the Most High can change everything," but only a having become different (LXX. and the *Quinta ἀλλοίωσις*, Symmachus *ἐπιδευτέρωσις*), after which Maurer, Hupfeld, and Hitzig render thus: my affliction is this, that the right hand of

the Most High has changed. But after we have read שנות in ver. 6 as a poetical plural of שָׁנָה, a year, we have first of all to see whether it may not have the same signification here. And many possible interpretations present themselves. It can be interpreted: "my supplication is this: years of the right hand of the Most High" (viz. that years like to the former ones may be renewed); but this thought is not suited to the introduction with וְאֹמַר. We must either interpret חַלּוֹתִי: my sickness, viz. from the side of God, *i.e.* the temptation which befalls me from Him, the affliction ordained by Him for me (Aquila *ἀῤῥωστία μου*), is this (cf. Jer. x. 19); or, since in this case the unambiguous חֲלוֹתִי would have been used instead of the *Piel*: my being pierced, my wounding, my sorrow is this (Symmachus *τρῶσίς μου*, *inf. Kal* from חָלַל, cix. 22, after the form חַנּוֹת from חָנַן)—they are years of the right hand of the Most High, *i.e.* those which God's mighty hand, under which I have to humble myself (1 Pet. v. 6), has formed and measured out to me. In connection with this way of taking ver. 11*b*, ver. 12*a* is now suitably and easily attached to what has gone before. The poet says to himself that the affliction allotted to him has its time, and will not last for ever. Therein lies a hope which makes the retrospective glance into the happier past a source of consolation to him. In ver. 12*a* the *Chethîb* אזכיר is to be retained, for the כי in ver. 12*b* is thus best explained: "I bring to remembrance, *i.e.* make known with praise or celebrate (Isa. lxiii. 7), the deeds of Jāh, for I will remember Thy wondrous doing from days of old." His sorrow over the distance between the present and the past is now mitigated by the hope that God's right hand, which now casts down, will also again in His own time raise up. Therefore he will now, as the advance from the indicative to the cohortative (cf. xvii. 15) imports, thoroughly console and refresh himself with God's work of salvation in all its miraculous manifestations from the earliest times. יָהּ is the most concise and comprehensive appellation for the God of the history of redemption, who, as Habakkuk prays, will revive His work of redemption in the midst of the years to come, and bring it to a glorious issue. To Him who then was and who will yet come the poet now brings praise and celebration. The way of God is His historical rule, and more especially, as in Hab. iii. 6, הֲלִיכוֹת, His redemp-

tive rule. The primary passage Ex. xv. 11 (cf. Ps. lxviii. 25) shows that בַּקֹּדֶשׁ is not to be rendered "in the sanctuary" (LXX. ἐν τῷ ἁγίῳ), but "in holiness" (Symmachus ἐν ἁγιασμῷ). Holy and glorious in love and in anger, God goes through history, and shows Himself there as the incomparable One, with whose greatness no being, and least of all any one of the beingless gods, can be measured. He is הָאֵל, the God, God absolutely and exclusively, a miracle-working (עֹשֵׂה פֶלֶא, not עֹשֵׂה פֶּלֶא, cf. Gen. i. 11*) God, and a God who by these very means reveals Himself as the living and supra-mundane God. He has made His omnipotence known among the peoples, viz., as ver. 16 says, by the redemption of His people, the tribes of Jacob and the double tribe of Joseph, out of Egypt,—a deed of His arm, *i.e.* the work of His own might, by which He has proved Himself to all peoples and to the whole earth to be the Lord of the world and the God of salvation (Ex. ix. 16, xv. 14). בִּזְרוֹעַ, *brachio* scil. *extenso* (Ex. vi. 6, Deut. iv. 34, and frequently), just as in lxxv. 6, בְּצַוָּאר, *collo* scil. *erecto*. The music here strikes in; the whole strophe is an overture to the following hymn in celebration of God, the Redeemer out of Egypt.

Vers. 17–20. When He directed His glance towards the Red Sea, which stood in the way of His redeemed, the waters immediately fell as it were into pangs of travail (יָחִילוּ, as in Hab. iii. 10, not וַיָּחִילוּ), also the billows of the deep trembled; for before the omnipotence of God the Redeemer, which creates a new thing in the midst of the old creation, the rules of the ordinary course of nature become unhinged. There now follow in vers. 18, 19 lines taken from the picture of a thunder-storm. The poet wishes to describe how all the powers of nature became the servants of the majestic revelation of Jahve, when He executed judgment on Egypt and delivered Israel. זֹרֶם, *Poel* of זָרַם (cognate זָרַב, זָרַף, Æthiopic זנם, to rain), signifies inten-

* The joining of the second word, accented on the first syllable and closely allied in sense, on to the first, which is accented on the *ultima* (the tone of which, under certain circumstances, retreats to the *penult.*, נסוג אחור) or monosyllabic, by means of the hardening *Dagesh* (the so-called דחיק), only takes place when that first word ends in ה֫— or ה֪—, not when it ends in ה֬—.

sively: to stream forth in full torrents. Instead of this line, Habakkuk, with a change of the letters of the primary passage, which is usual in Jeremiah more especially, has זֶרֶם מַיִם עָבָר. The rumbling which the שְׁחָקִים* cause to sound forth (נָתְנוּ, cf. lxviii. 34) is the thunder. The arrows of God (חֲצָצֶיךָ, in Habakkuk חִצֶּיךָ) are the lightnings. The *Hithpa.* (instead of which Habakkuk has יְהַלְּכוּ) depicts their busy darting hither and thither in the service of the omnipotence that sends them forth. It is open to question whether גַּלְגַּל denotes the roll of the thunder (Aben-Ezra, Maurer, Böttcher): the sound of Thy thunder went rolling forth (cf. xxix. 4),—or the whirlwind accompanying the thunder-storm (Hitzig); the usage of the language (lxxxiii. 14, also Ezek. x. 13, Syriac *golgolo*) is in favour of the latter. On ver. 19*bc* cf. the echo in xcvii. 4. Amidst such commotions in nature above and below Jahve strode along through the sea, and made a passage for His redeemed. His person and His working were invisible, but the result which attested His active presence was visible. He took His way through the sea, and cut His path (*Chethîb* plural, שְׁבִילֶיךָ, as in Jer. xviii. 15) through great waters (or, according to Habakkuk, caused His horses to go through), without the

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* We have indicated on xviii. 12, xxxvi. 6, that the שְׁחָקִים are so called from their thinness, but passages like xviii. 12 and the one before us do not favour this idea. One would think that we have more likely to go back to ساحق, to be distant (whence *suḥḳ*, distance; *saḥîḳ*, distant), and that שְׁחָקִים signifies the distances, like שְׁמַיִם, the heights, from שְׁחָק = *suḥḳ*, in distinction from שַׁחַק, an atom (Wetzstein). But the Hebrew affords no trace of this verbal stem, whereas שְׁחָק, ساحق, *contundere*, *comminuere* (Neshwân: to pound to dust, used *e.g.* of the apothecary's drugs), is just as much Hebrew as Arabic. And the word is actually associated with this verb by the Arabic mind, inasmuch as سحاب ساحق (*nubes tenues, nubila tenuia*) is explained by سحاب رقيق. Accordingly שְׁחָקִים, according to its primary notion, signifies that which spreads itself out thin and fine over a wide surface, and, according to the usage of the language, in contrast with the thick and heavy פְּנֵי הָאָרֶץ, the uppermost stratum of the atmosphere, and then the clouds, as also أعنان, and the collective عَنَن and عَنَان (*vid. Isaiah*, i. 156, note 1), is not first of all the clouds, but the surface of the sky that is turned to us (Fleischer).

footprints (עִקְּבוֹת with *Dag. dirimens*) of Him who passes and passed through being left behind to show it.

Ver. 21. If we have divided the strophes correctly, then this is the refrain-like close. Like a flock God led His people by Moses and Aaron (Num. xxxiii. 1) to the promised goal. At this favourite figure, which is as it were the monogram of the Psalms of Asaph and of his school, the poet stops, losing himself in the old history of redemption, which affords him comfort in abundance, and is to him a prophecy of the future lying behind the afflictive years of the present.

PSALM LXXVIII.

THE WARNING-MIRROR OF HISTORY FROM MOSES TO DAVID.

1 GIVE ear, O my people, to my teaching,
Incline your ear to the utterances of my mouth.
2 I will open my mouth with a parable,
I will pour forth riddles out of the days of old.
3 What we have heard, and become conscious of,
And our fathers have told us,
4 We will not hide from their children;
Telling to the generation to come the glorious deeds of Jahve,
And His proof of power and His wonders, which He hath done.

5 He hath established a testimony in Jacob
And laid down a law in Israel,
Which He hath commanded our fathers
To make it known unto their children;
6 In order that the generation to come might know it, the children born afterwards,
That they might arise and tell it again to their children,
7 And might place their confidence in Elohim,
And might not forget the deeds of God,
And might keep His commandments—

8 And might not become as their fathers a stubborn and rebellious generation,
A generation that set not its heart aright,
And whose spirit was not faithful towards God.
9 The sons of Ephraim, the bow-equipped archers,
Turned back in the day of battle.
10 They kept not the covenant of Elohim,
And in His law they refused to walk.
11 And they forgot His works
And His wonders, which He showed them.

12 In the sight of their fathers He proved Himself to be a miracle-worker,
In the land of Egypt, in the field of Zoan.
13 He divided the sea, and led them through,
And piled the waters up as a heap;
14 And led them in the cloud by day,
And the whole night in a fiery light.
15 He clave rocks in the desert,
And gave them as it were the floods of the sea to drink abundantly,
16 And brought forth streams out of the rock,
And caused the waters to flow down like rivers.

17 They, however, continued further to sin against Him,
To act rebelliously towards the Most High in a parched land.
18 They tempted God in their heart
To desire food for their soul,
19 And spake against Elohim, they said:
"Will God be able to prepare a table in the desert?
20 Behold He smote rock, and waters gushed out,
And streams dashed along—
Will He also be able to give bread,
Or to provide flesh for His people?"

21 Therefore, hearing this, Jahve was wroth,
And fire kindled in Jacob,
And anger also ascended against Israel.
22 For they believed not in Elohim,
And trusted not in His salvation.

23 Nevertheless He commanded the clouds above,
And the doors of heaven He opened;
24 He rained upon them manna to eat,
And corn of heaven gave He unto them.
25 Bread of angels did man eat,
Meat He sent them in superabundance.

26 He caused the east wind to blow in the heaven,
And by His power brought on the south wind,
27 And rained flesh upon them like the dust,
And winged fowls as the sand of the seas..
28 And it fell within the circuit of its camp,
Round about its tents.
29 Then they did eat and were well filled,
And their desire He fulfilled to them.

30 Still they were not estranged from their desire,
The food was still in their mouth,
31 Then the anger of Elohim went up against them,
And slew among their fat ones,
And smote down the young men of Israel.
32 For all this they sinned still more,
And believed not in His wonders.
33 Then He made their days vanish in a breath,
And their years in sudden haste.

34 When He slew them, they inquired after Him,
They turned back and sought God diligently,
35 And remembered that Elohim was their rock,
And God the Most High their Redeemer.
36 They appeased Him with their mouth,
And with their tongue they lied unto Him;
37 But their heart was not stedfast with Him,
And they did not prove faithful in His covenant.

38 Nevertheless He is full of compassion—
He forgiveth iniquity and doth not destroy,
And hath ofttimes restrained His anger,
And stirred not up all His fury.

39 He remembered that they were flesh,
A breath of wind that passeth by and returneth not.
40 How oft did they provoke Him in the desert,
Did they grieve Him in the wilderness!

41 And again and again they sought God,
And vexed the Holy One of Israel.
42 They remembered not His hand,
The day when He delivered them from the oppressor,
43 When He set His signs in Egypt
And His remarkable deeds in the field of Zoan.
44 He turned their Niles into blood,
And their running waters they could not drink.

45 He sent gad-flies against them, which devoured them,
And frogs, which brought destruction upon them.
46 He gave the fruit of their field to the cricket,
And their labour to the locust;
47 He smote down their vine with hail,
And their sycamore-trees with hail-stones;
48 And He gave over their cattle to the hail,
And their flocks to the lightnings.

49 He let loose upon them the burning of His anger,
Indignation and fury and distress,
An embassy of angels of misfortune;
50 He made plain a way for His anger,
He spared not their soul from death,
And their life He gave over to the pestilence.
51 He smote all the first-born in Egypt,
The firstlings of manly strength in the tents of Ham.

52 Then He made His own people to go forth like sheep,
And guided them like a flock in the desert;
53 And He led them safely without fear,
But their enemies the sea covered.
54 He brought them to His holy border,
To the mountain, which His right hand had acquired;
55 He drove out nations before them,

And allotted them as a marked out inheritance,
And settled the tribes of Israel in their tents.

56 Nevertheless they tempted and provoked Elohim the Most High,
And His testimonies they kept not.
57 They turned back and fell away like their fathers,
They turned aside like a deceitful bow.
58 They incensed Him by their high places,
And by their idols they excited His jealousy.
59 Elohim heard and was wroth,
And became greatly wearied with Israel.

60 Then He cast off the tabernacle of Shiloh,
The tent which He had pitched among men;
61 He gave His might into captivity,
And His glory into the oppressor's hand.
62 He gave over His people to the sword,
And was wroth concerning His inheritance.
63 Their young men fire devoured,
And for their maidens they sang no bridal song.
64 Their priests, by the sword they fell,
And their widows could not mourn.

65 Then the Lord awaked as one sleeping,
As a hero, shouting from wine,
66 And smote their oppressors behind,
Eternal reproach did He put upon them—
67 And He despised the tent of Joseph,
And the tribe of Ephraim He chose not.
68 He chose the tribe of Judah,
The mount Zion, which He hath loved.

69 And He built, as the heights of heaven, His sanctuary,
Like the earth which He hath founded for ever.
70 And He chose David His servant,
And took him from the sheep-folds;
71 Following the ewes that gave suck He took him away
To pasture Jacob His people,
And Israel His inheritance.

72 And he pastured them according to the integrity of his heart,
And with judicious hands he led them.

In the last verse of Ps. lxxvii. Israel appears as a flock which is led by Moses and Aaron; in the last verse of Ps. lxxviii. as a flock which is led by David, of a pure heart, with judicious hands. Both Psalms also meet in thoughts and expressions, just as the לְאָסָף of both leads one to expect. Ps. lxxviii. is called *Maskîl, a meditation.* The word would also be appropriate here in the signification "a didactic poem." For the history of Israel is recapitulated here from the leading forth out of Egypt through the time of the Judges down to David, and that with the practical application for the present age that they should cleave faithfully to Jahve, more faithfully than the rebellious generation of the fathers. After the manner of the Psalms of Asaph the Ephraimites are made specially prominent out of the whole body of the people, their disobedience as well as the rejection of Shiloh and the election of David, by which it was for ever at an end with the supremacy of Ephraim and also of his brother-tribe of Benjamin.

The old Asaphic origin of the Psalm has been contested:— (1) Because ver. 9 may be referred to the apostasy of Ephraim and of the other tribes, that is to say, to the division of the kingdom. But this reference is capriciously imagined to be read in ver. 9. (2) Because the Psalm betrays a malice, indeed a national hatred against Ephraim, such as is only explicable after the apostasy of the ten tribes. But the alienation and jealousy between Ephraim and Judah is older than the rupture of the kingdom. The northern tribes, in consequence of their position, which was more exposed to contact with the heathen world, had already assumed a different character from that of Judah living in patriarchal seclusion. They could boast of a more excited, more martial history, one richer in exploit; in the time of the Judges especially, there is scarcely any mention of Judah. Hence Judah was little thought of by them, especially by powerful Ephraim, which regarded itself as the foremost tribe of all the tribes. From the beginning of Saul's persecution of David, however, when the stricter principle of the south came first of all into decisive conflict for the mastery with the

more lax principle of the Ephraimites, until the rebellion of Jeroboam against Solomon, there runs through the history of Israel a series of facts which reveal a deep reft between Judah and the other tribes, more especially Benjamin and Ephraim. Though, therefore, it were true that a tone hostile to Ephraim is expressed in the Psalm, this would not be any evidence against its old Asaphic origin, since the psalmist rests upon facts, and, without basing the preference of Judah upon merit, he everywhere contemplates the sin of Ephraim, without any Judæan boasting, in a connection with the sin of the whole nation, which involves all in the responsibility. Nor is ver. 69 against Asaph the cotemporary of David; for Asaph may certainly have seen the building of the Temple of Solomon as it towered upwards to the skies, and Caspari in his Essay on the Holy One of Israel (*Luther. Zeitschrift*, 1844, 3) has shown that even the divine name קְדוֹשׁ יִשְׂרָאֵל does not militate against him. We have seen in connection with Ps. lxxvi. how deeply imbued Isaiah's language is with that of the Psalms of Asaph. It cannot surprise us if Asaph is Isaiah's predecessor in the use of the name "the Holy One of Israel." The fact, however, that the writer of the Psalm takes the words and colours of his narration from all five books of the Pentateuch, with the exception of Leviticus, is not opposed to our view of the origin of the Pentateuch, but favourable to it. The author of the Book of Job, with whom in ver. 64 he verbally coincides, is regarded by us as younger; and the points of contact with other Psalms inscribed "by David," "by the sons of Korah," and "by Asaph," do not admit of being employed for ascertaining his time, since the poet is by no means an unindependent imitator.

The manner of representation which characterizes the Psalm becomes epical in its extension, but is at the same time concise after the sententious style. The separate historical statements have a gnome-like finish, and a gem-like elegance. The whole falls into two principal parts, vers. 1–37, 38–72; the second part passes over from the God-tempting unthankfulness of the Israel of the desert to that of the Israel of Canaan. Every three strophes form one group.

Vers. 1–11. The poet begins very similarly to the poet of

Ps. xlix. He comes forward among the people as a preacher, and demands for his *tôra* a willing, attentive hearing. תּוֹרָה is the word for every human doctrine or instruction, especially for the prophetic discourse which sets forth and propagates the substance of the divine teaching. Asaph is a prophet, hence ver. 2 is quoted in Matt. xiii. 34 sq. as *ῥηθὲν διὰ τοῦ προφήτου.** He here recounts to the people their history מִנִּי־קֶדֶם, from that Egyptæo-Sinaitic age of yore to which Israel's national independence and specific position in relation to the rest of the world goes back. It is not, however, with the external aspect of the history that he has to do, but with its internal teachings. מָשָׁל is an allegory or parable, *παραβολή*, more particularly the apophthegm as the characteristic species of poetry belonging to the *Chokma*, and then in general a discourse of an elevated style, full of figures, thoughtful, pithy, and rounded. חִידָה is that which is entangled, knotted, involved, *perplexe dictum*. The poet, however, does not mean to say that he will literally discourse gnomic sentences and propound riddles, but that he will set forth the history of the fathers after the manner of a parable and riddle, so that it may become as a parable, *i.e.* a didactic history, and its events as marks of interrogation and nota-bene's to the present age. The LXX. renders thus: *ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπ' ἀρχῆς*. Instead of this the Gospel by Matthew has: *ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς (κόσμου)*, and recognises in this language of the Psalm a prophecy of Christ; because it is moulded so appropriately for the mouth of Him who is the Fulfiller not only of the Law and of Prophecy, but also of the vocation of the prophet. It is the object-clause to נַבִּיטָה, and not a relative clause belonging to the "riddles out of the age of yore," that follows in ver. 3 with אֲשֶׁר, for that which has been heard only becomes riddles by the appropriation and turn the poet gives to it. Ver. 3 begins a new period (cf. lxix. 27, Jer. xiv. 1, and frequently): What we have heard, and in consequence thereof known, and what our fathers have told us (word for word, like xliv. 2,

* The reading *διὰ Ἡσαΐου τοῦ προφήτου* is, although erroneous, nevertheless ancient; since even the Clementine Homilies introduce this passage as the language of Isaiah.

Judg. vi. 13), that will we not hide from their children (cf. Job xv. 18). The accentuation is perfectly correct. The *Rebîa* by מבניהם has a greater distinctive force than the *Rebîa* by אחרון (לדור); it is therefore to be rendered: telling to the later generation (which is just what is intended by the offspring of the fathers) the glorious deeds of Jahve, etc. The *fut. consec.* וַיָּקֶם joins on to אֲשֶׁר עָשָׂה. Glorious deeds, proofs of power, miracles hath He wrought, and in connection therewith set up an admonition in Jacob, and laid down an order in Israel, which He commanded our fathers, viz. to propagate by tradition the remembrance of those mighty deeds (Ex. xiii. 8, 14, Deut. iv. 9, and other passages). לְהוֹדִיעָם has the same object as וְהוֹדַעְתָּם in Deut. iv. 9, Josh. iv. 22. The matter in question is not the giving of the Law in general, as the purpose of which, the keeping of the laws, ought then to have been mentioned before anything else, but a precept, the purpose of which was the further proclamation of the *magnalia Dei*, and indirectly the promotion of trust in God and fidelity to the Law; cf. lxxxi. 5 sq., where the special precept concerning the celebration of the Feast of the Passover is described as a עֵדוּת laid down in Joseph. The following generation, the children, which shall be born in the course of the ages, were to know concerning His deeds, and also themselves to rise up (יָקוּמוּ, not: come into being, like the יָבֹאוּ of the older model-passage xxii. 32) and to tell them further to their children, in order that these might place their confidence in God (שִׂים כִּסְלָם, like שִׂית מַחֲסֶה in lxxiii. 28), and might not forget the mighty deeds of God (lxxvii. 12), and might keep His commandments, being warned by the disobedience of the fathers. The generation of the latter is called סוֹרֵר וּמוֹרֶה, just as the degenerate son that is to be stoned is called in Deut. xxi. 18. הֵכִין לִבּוֹ, to direct one's heart, *i.e.* to give it the right direction or tendency, to put it into the right state, is to be understood after ver. 37, 2 Chron. xx. 33, Sir. ii. 17.

Ver. 9, which comes in now in the midst of this description, is awkward and unintelligible. The supposition that "the sons of Ephraim" is an appellation for the whole of Israel is refuted by vers. 67 sq. The rejection of Ephraim and the election of Judah is the point into which the historical retrospect runs out; how then can "the sons of Ephraim" denote Israel as a

whole? And yet what is here said of the Ephraimites also holds good of the Israelites in general, as ver. 57 shows. The fact, however, that the Ephraimites are made specially conspicuous out of the "generation" of all Israel, is intelligible from the special interest which the Psalms of Asaph take in the tribes of Joseph, and here particularly from the purpose of practically preparing the way for the rejection of Shiloh and Ephraim related further on. In vers. 10 and 11 the Ephraimites are also still spoken of; and it is not until ver. 12, with the words "in sight of their fathers," that we come back again to the nation at large. The Ephraimites are called נֹושְׁקֵי רֹומֵי־קָשֶׁת in the sense of נושקי קשת רומי; the two participial construct forms do not stand in subordination but in co-ordination, as in Jer. xlvi. 9, Deut. xxxiii. 19, 2 Sam. xx. 19, just as in other instances also two substantives, of which one is the explanation of the other, are combined by means of the construct, Job xx. 17, cf. 2 Kings xvii. 13 *Kerî*. It is therefore: those who prepare the bow, *i.e.* those arming themselves therewith (נָשַׁק as in 1 Chron. xii. 2, 2 Chron. xvii. 17), those who cast the bow, *i.e.* those shooting arrows from the bow (Jer. iv. 29), cf. Böttcher, § 728. What is predicated of them, viz. "they turned round" (הָפַךְ as in Judg. xx. 39, 41), stands in contrast with this their ability to bear arms and to defend themselves, as a disappointed expectation. Is what is meant thereby, that the powerful warlike tribe of Ephraim grew weary in the work of the conquest of Canaan (Judg. ch. i.), and did not render the services which might have been expected from it? Since the historical retrospect does not enter into details until ver. 12 onwards, this special historical reference would come too early here; the statement consequently must be understood more generally and, according to ver. 57, figuratively: Ephraim proved itself unstable and faint-hearted in defending and in conducting the cause of God, it gave it up, it abandoned it. They did not act as the covenant of God required of them, they refused to walk (לָלֶכֶת, cf. לָלֶכֶת, Eccles. i. 7) within the limit and track of His Tôra, and forgat the deeds of God of which they had been eye-witnesses under Moses and under Joshua, their comrades of the same family.

Vers. 12–25. It is now related how wonderfully God led the fathers of these Ephraimites, who behaved themselves so

badly as the leading tribe of Israel, in the desert; how they again and again ever indulged sinful murmuring, and still He continued to give proofs of His power and of His loving-kindness. The (according to Num. xiii. 22) very ancient *Zoan* (*Tanis*), ancient Egyptian *Zane*, Coptic *G'ane*, on the east bank of the Tanitic arm of the Nile, so called therefrom—according to the researches to which the Turin Papyrus No. 112 has led, identical with *Avaris* (*vid.* on Isa. xix. 11) *—was the seat of the Hyksos dynasties that ruled in the eastern Delta, where after their overthrow Rameses II., the Pharaoh of the bondage, in order to propitiate the enraged mass of the Semitic population of Lower Egypt, embraced the worship of Baal instituted by King Apophis. The colossal sitting figure of Rameses II. in the pillared court of the Royal Museum in Berlin, says Brugsch (*Aus dem Orient* ii. 45), is the figure which Rameses himself dedicated to the temple of Baal in Tanis and set up before its entrance. This mighty colossus is a cotemporary of Moses, who certainly once looked upon this monument when, as Ps. lxxviii. says, he "wrought wonders in the land of Egypt, in the field of Zoan." The psalmist, moreover, keeps very close to the Tôra in his reproduction of the history of the Exodus, and in fact so close that he must have had it before him in the entirety of its several parts, the Deuteronomic, Elohimistic, and Jehovistic. Concerning the rule by which it is pointed *ʿâ'sa phéle*, *vid.* on lii. 5. The primary passage to ver. 13*b* (cf. נוֹזְלִים ver. 16) is Ex. xv. 8. נֵד is a pile, *i.e.* a piled up heap or mass, as in xxxiii. 7. And ver. 14 is the abbreviation of Ex. xiii. 21. In vers. 15 sq. the writer condenses into one the two instances of the giving of water from the rock, in the first year of the Exodus (Ex. ch. xvii.) and in the fortieth year (Num. ch. xx.). The *Piel* יַבְקַע and the plural צֻרִים correspond to this compression. רַבָּה is not an adjective (after the analogy of תְּהוֹם רַבָּה), but an adverb as in lxii. 3; for the giving to drink needs a qualificative, but תהמות does not need any enhancement. וַיּוֹצֵא has *î* instead of *ē* as in cv. 43.

* The identity of Avaris and Tanis is in the meanwhile again become doubtful. *Tanis* was the Hyksos city, but *Pelusium* = *Avaris* the Hyksos fortress; *vid.* Petermann's *Mittheilungen*, 1866, S. 296–298.

The fact that the subject is continued in ver. 17 with וַיּוֹסִיפוּ without mention having been made of any sinning on the part of the generation of the desert, is explicable from the consideration that the remembrance of that murmuring is closely connected with the giving of water from the rock to which the names *Massah u-Merîbah* and *Merîbath-Kadesh* (cf. Num. xx. 13 with xxvii. 14, Deut. xxxii. 51) point back: they went on (עוֹד) sinning against Him, in spite of the miracles they experienced. לַמְרוֹת is syncopated from לְהַמְרוֹת as in Isa. iii. 8. The poet in ver. 18 condenses the account of the manifestations of discontent which preceded the giving of the quails and manna (Ex. ch. xvi.), and the second giving of quails (Num. ch. xi.), as he has done the two cases of the giving of water from the rock in ver. 15. They tempted God by unbelievingly and defiantly demanding (לִשְׁאֹל, *postulando*, Ew. § 280, *d*) instead of trustfully hoping and praying. בִּלְבָבָם points to the evil fountain of the heart, and לְנַפְשָׁם describes their longing as a sensual eagerness, a lusting after it. Instead of allowing the miracles hitherto wrought to work faith in them, they made the miracles themselves the starting-point of fresh doubts. The poet here clothes what we read in Ex. xvi. 3, Num. xi. 4 sqq., xxi. 5, in a poetic dress. In לְעֻמּוֹ the unbelief reaches its climax, it sounds like self-irony. On the co-ordinating construction "therefore Jahve heard it and was wroth," cf. Isa. v. 4, xii. 1, l. 2, Rom. vi. 17. The allusion is to the wrath-burning at Taberah (Tab'ēra), Num. xi. 1–3, which preceded the giving of the quails in the second year of the Exodus. For it is obvious that ver. 21 and Num. xi. 1 coincide, ויתעבר ואש here being suggested by the ותבער־בם אש of that passage, and אף עלה being the opposite of ותשקע האש in ver. 2. A conflagration broke out at that time in the camp, at the same time, however, with the breaking out of God's anger. The nexus between the anger and the fire is here an outward one, whereas in Num. xi. 1 it is an internal one. The ground upon which the wrathful decree is based, which is only hinted at there, is here more minutely given in ver. 22: they believed not in Elohim (*vid.* Num. xiv. 11), *i.e.* did not rest with believing confidence in Him, and trusted not in His salvation, viz. that which they had experienced in the redemption out of Egypt (Ex. xiv. 13, xv. 2), and which was thereby guaranteed for time to come.

Now, however, when Taberah is here followed first by the giving of the manna, vers. 23–25, then by the giving of the quails, vers. 26–29, the course of the events is deranged, since the giving of the manna had preceded that burning, and it was only the giving of the quails that followed it. This putting together of the two givings out of order was rendered necessary by the preceding condensation (in vers. 18–20) of the clamorous desire for a more abundant supply of food before each of these events. Notwithstanding Israel's unbelief, He still remained faithful: He caused manna to rain down out of the opened gates of heaven (cf. "the windows of heaven," Gen. vii. 11, 2 Kings vii. 2, Mal. iii. 10), that is to say, in richest abundance. The manna is called corn (as in cv. 40, after Ex. xvi. 4, it is called bread) of heaven, because it descended in the form of grains of corn, and supplied the place of bread-corn during the forty years. לֶחֶם אַבִּירִים the LXX. correctly renders ἄρτον ἀγγέλων (אַבִּירִים = נִבְרֵי כֹחַ, ciii. 20). The manna is called "bread of angels" (Wisd. xvi. 20) as being bread from heaven (ver. 24, cv. 40), the dwelling-place of angels, as being *mann es-semâ*, heaven's gift, its Arabic name,—a name which also belongs to the vegetable manna which flows out of the *Tamarix mannifera* in consequence of the puncture of the *Coccus manniparus*, and is even at the present day invaluable to the inhabitants of the desert of Sinai. אִישׁ is the antithesis to אבירים; for if it signified "every one," אֻכְלוֹ would have been said (Hitzig). צֵידָה as in Ex. xii. 39; לָשֹׂבַע as in Ex. xvi. 3, cf. 8.

Vers. 26–37. Passing over to the giving of the quails, the poet is thinking chiefly of the first occasion mentioned in Ex. ch. xvi., which directly preceded the giving of the manna. But the description follows the second: יִסַּע (He caused to depart, set out) after Num. xi. 31. "East" and "south" belong together: it was a south-east wind from the Ælanitic Gulf. "To rain down" is a figurative expression for a plentiful giving or dispensing from above. "Its camp, its tents," are those of Israel, Num. xi. 31, cf. Ex. xvi. 13. The תַּאֲוָה, occurring twice, vers. 29, 30 (of the object of strong desire, as in xxi. 3), points to *Kibroth-hattaavah*, the scene of this carnal lusting; הֵבִיא is the transitive of the בּוֹא in Prov. xiii. 12. In vers. 30, 31 even in the construction the poet closely follows Num. xi.

33 (cf. also זְרוּ with לְזָרְאָ, aversion, loathing, Num. xi. 20). The *Waw* unites what takes place simultaneously; a construction which presents the advantage of being able to give special prominence to the subject. The wrath of God consisted in the breaking out of a sickness which was the result of immoderate indulgence, and to which even the best-nourished and most youthfully vigorous fell a prey. When the poet goes on in ver. 32 to say that in spite of these visitations (בְּכָל־זֹאת) they went on sinning, he has chiefly before his mind the outbreak of "fat" rebelliousness after the return of the spies, cf. ver. 32*b* with Num. xiv. 11. And ver. 33 refers to the judgment of death in the wilderness threatened at that time to all who had come out of Egypt from twenty years old and upward (Num. xiv. 28–34). Their life devoted to death vanished from that time onwards בַּהֶבֶל, in breath-like instability, and בִּבְהָלָה, in undurable precipitancy; the mode of expression in xxxi. 11, Job xxxvi. 1 suggests to the poet an expressive play of words. When now a special judgment suddenly and violently thinned the generation that otherwise was dying off, as in Num. xxi. 6 sqq., then they inquired after Him, they again sought His favour, those who were still preserved in the midst of this dying again remembered the God who had proved Himself to be a "Rock" (Deut. xxxii. 15, 18, 37) and to be a "Redeemer" (Gen. xlviii. 16) to them. And what next? Vers. 36,* 37 tell us what effect they gave to this disposition to return to God. They appeased Him with their mouth, is meant to say: they sought to win Him over to themselves by fair speeches, inasmuch as they thus anthropopathically conceived of God, and with their tongue they played the hypocrite to Him; their heart, however, was not sincere towards Him (עִם like אֵת in ver. 8), *i.e.* not directed straight towards Him, and they proved themselves not stedfast (πιστοὶ, or properly βέβαιοι) in their covenant-relationship to Him.

Vers. 38–48. The second part of the Psalm now begins. God, notwithstanding, in His compassion restrains His anger; but Israel's God-tempting conduct was continued, even after the

* According to the reckoning of the Masora this ver. 36 is the middle verse of the 2527 verses of the Psalter (Buxtorf, *Tiberias*, 1620, p. 133).

journey through the desert, in Canaan, and the miracles of judgment amidst which the deliverance out of Egypt had been effected were forgotten. With וְהוּא in ver. 38* begins an adversative clause, which is of universal import as far as יַשְׁחִית, and then becomes historical. Ver. 38*b* expands what lies in רַחוּם: He expiates iniquity and, by letting mercy instead of right take its course, arrests the destruction of the sinner. With וְהִרְבָּה (Ges. § 142, 2) this universal truth is supported out of the history of Israel. As this history shows, He has many a time called back His anger, *i.e.* checked it in its course, and not stirred up all His glowing anger (cf. Isa. xlii. 13), *i.e.* His anger in all its fulness and intensity. We see that ver. 38*cd* is intended historically, from the fact more particularly that if the whole of ver. 38 were intended as abstract, ver. 39 would inadequately express the result which accrued to Israel from this conduct of God. If, however, ver. 38*cd* refers to His conduct towards Israel, then ver. 39 follows with the ground of the determination, and that in the form of an inference drawn from such conduct towards Israel. He moderated His anger against Israel, and consequently took human frailty and perishableness into consideration. The fact that man is flesh (which not merely affirms his physical fragility, but also his moral weakness, Gen. vi. 3, cf. viii. 21), and that, after a short life, he falls a prey to death, determines God to be long-suffering and kind; it was in fact sensuous desire and loathing by which Israel was beguiled time after time. The exclamation "how oft!" ver. 40, calls attention to the praiseworthiness of this undeserved forbearance.

But with ver. 41 the record of sins begins anew. There is nothing by which any reference of this ver. 41 to the last example of insubordination recorded in the Pentateuch, Num. xxv. 1–9 (Hitzig), is indicated. The poet comes back once more to the provocations of God by the Israel of the wilderness in order to expose the impious ingratitude which revealed itself

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* According to *B. Kiddushin* 30*a*, this ver. 38 is the middle one of the 5896 פסוקין, *στίχοι*, of the Psalter. According to *B. Maccoth* 22*b*, Ps. lxxviii. 38, and previously Deut. xxviii. 58, 59, xxix. 8 [9], were recited when the forty strokes of the lash save one, which according to 2 Cor. xi. 24 Paul received five times, were being counted out to the culprit.

in this conduct. הִתְוָה is the causative of תָּוָה = תָּהָא, to repent, to be grieved, LXX. *παρώξυναν*. The miracles of the time of redemption are now brought before the mind in detail, *ad exaggerandum crimen tentationis Dei cum summa ingratitudine conjunctum* (Venema). The time of redemption is called יוֹם, as in Gen. ii. 4 the hexahemeron. שִׂים אוֹת (synon. עָשָׂה, נָתַן) is used as in Ex. x. 2. We have already met with מְנִי־צָר in xliv. 11. The first of the plagues of Egypt (Ex. vii. 14–25), the turning of the waters into blood, forms the beginning in ver. 44. From this the poet takes a leap over to the fourth plague, the עָרֹב (LXX. *κυνόμυια*), a grievous and destructive species of fly (Ex. viii. 16–28 [20–32]), and combines with it the frogs, the second plague (Ex. vii. 26 [viii. 1]–viii. 11 [15]). צְפַרְדֵּעַ is the lesser Egyptian frog, *Rana Mosaica*, which is even now called ضفدع, *ḍofda*. Next in ver. 46 he comes to the eighth plague, the locusts, חָסִיל (a more select name of the migratory locusts than אַרְבֶּה), Ex. x. 1–20; the third plague, the gnats and midges, כִּנִּים, is left unmentioned in addition to the fourth, which is of a similar kind. For the chastisement by means of destructive living things is now closed, and in ver. 47 follows the smiting with hail, the seventh plague, Ex. ix. 13–35. חֲנָמַל (with pausal *á*, not *ā*, cf. in Ezek. viii. 2 the similarly formed הַחַשְׁמַלָה) in the signification hoar-frost (*πάχνη*, LXX., Vulgate, Saadia, and Abulwalîḍ), or locusts (Targum כַּרְוּבָא = חָגָב), or ants (J. D. Michaelis), does not harmonize with the history; also the hoar-frost is called כְּפוֹר, the ant נְמָלָה (collective in Arabic *neml*). Although only conjecturing from the context, we understand it, with Parchon and Kimchi, of hail-stones or hail. With thick lumpy pieces of ice He smote down vines and sycamore-trees (*Fayum* was called in ancient Egyptian "the district of the sycamore"). הָרַג proceeds from the Biblical conception that the plant has a life of its own. The description of this plague is continued in ver. 48. Two MSS. present לַדֶּבֶר instead of לַבָּרָד; but even supposing that רְשָׁפִים might signify the fever-burnings of the pestilence (*vid.* on Hab. iii. 5), the mention of the pestilence follows in ver. 50, and the devastation which, according to Ex. ix. 19–22, the hail caused among the cattle of the Egyptians is in its right place here. Moreover it is expressly said in Ex. ix. 24 that there was conglomerate

fire among the hail; רְשָׁפִים are therefore flaming, blazing lightnings.

Vers. 49–59. When these plagues rose to the highest pitch, Israel became free, and removed, being led by its God, into the Land of Promise; but it continued still to behave there just as it had done in the desert. The poet in vers. 49–51 brings the fifth Egyptian plague, the pestilence (Ex. ix. 1–7), and the tenth and last, the smiting of the first-born (מַכַּת בְּכֹרוֹת), Ex. ch. xi., xii., together. Ver. 49*a* sounds like Job xx. 23 (cf. below ver. 64). מַלְאֲכֵי רָעִים are not wicked angels, against which view Hengstenberg refers to the scriptural thesis of Jacobus Ode in his work *De Angelis, Deum ad puniendos malos homines mittere bonos angelos et ad castigandos pios usurpare malos*, but angels that bring misfortune. The mode of construction belongs to the chapter of the genitival subordination of the adjective to the substantive, like אֵשֶׁת רַע, Prov. vi. 24, cf. 1 Sam. xxviii. 7, Num. v. 18, 24, 1 Kings x. 15, Jer. xxiv. 2, and the Arabic مسجدُ الجامع, the mosque of the assembling one, *i.e.* the assembling (congregational) mosque, therefore: angels (not of the wicked ones = wicked angels, which it might signify elsewhere, but) of the evil ones = evil, misfortune-bringing angels (Ew. § 287, *a*). The poet thus paraphrases the הַמַּשְׁחִית that is collectively conceived in Ex. xii. 13, 23, Heb. xi. 28. In ver. 50*a* the anger is conceived of as a stream of fire, in ver. 50*b* death as an executioner, and in 50*c* the pestilence as a foe. רֵאשִׁית אוֹנִים (Gen. xlix. 3, Deut. xxi. 17) is that which had sprung for the first time from manly vigour (*plur. intensivus*). Egypt is called חָם as in Ps. cv. and cxi. according to Gen. x. 6, and is also called by themselves in ancient Egyptian *Kemi*, Coptic *Chêmi*, *Kême* (*vid.* Plutarch, *De Iside et Osiride*, ch. xxxiii.). When now these plagues which softened their Pharaoh went forth upon the Egyptians, God procured for His people a free departure, He guided flock-like (בְּעֵדֶר like בַּעֲדֶר, Jer. xxxi. 24, with *Dag. implicitum*), *i.e.* as a shepherd, the flock of His people (the favourite figure of the Psalms of Asaph) through the desert,—He led them safely, removing all terrors out of the way and drowning their enemies in the Red Sea, to His holy territory, to the mountain which (זֶה) His right hand had acquired, or according to the accents (cf. *supra*, vol.

i. 169): to the mountain there (זֶה), which, etc. It is not Zion that is meant, but, as in the primary passage Ex. xv. 16 sq., in accordance with the parallelism (although this is not imperative) and the usage of the language, which according to Isa. xi. 9, lvii. 13, is incontrovertible, the whole of the Holy Land with its mountains and valleys (cf. Deut. xi. 11). בְּחֶבֶל נַחֲלָה is the poetical equivalent to בְּנַחֲלָה, Num. xxxiv. 2, xxxvi. 2, and frequently. The *Beth* is *Beth essentiæ* (here in the same syntactical position as in Isa. xlviii. 10, Ezek. xx. 41, and also Job xxii. 24 surely): He made them (the heathen, viz., as in Josh. xxiii. 4 their territories) fall to them (viz., as the expression implies, by lot, בגורל) as a line of inheritance, *i.e.* (as in cv. 11) as a portion measured out as an inheritance. It is only in ver. 56 (and not so early as ver. 41) that the narration passes over to the apostate conduct of the children of the generation of the desert, that is to say, of the Israel of Canaan. Instead of עֲדוּתָיו from עֵדוּת, the word here is עֵדוֹתָיו from עֵדָה (a derivative of עוּד, not יָעַד). Since the apostasy did not gain ground until after the death of Joshua and Eleazar, it is the Israel of the period of the Judges that we are to think of here. קֶשֶׁת רְמִיָּה, ver. 57, is not: a bow of slackness, but: a bow of deceit; for the point of comparison, according to Hos. vii. 16, is its missing the mark: a bow that discharges its arrow in a wrong direction, that makes no sure shot. The verb רָמָה signifies not only to allow to hang down slack (cogn. רָפָה), but also, according to a similar conception to *spe dejicere*, to disappoint, deny. In the very act of turning towards God, or at least being inclined towards Him by His tokens of power and loving-kindness, they turned (Jer. ii. 21) like a bow that misses the mark and disappoints both aim and expectation. The expression in ver. 58 is like Deut. xxxii. 16, 21. שָׁמַע refers to their prayer to the Ba'ālīm (Judg. ii. 11). The word הִתְעַבֵּר, which occurs three times in this Psalm, is a word belonging to Deuteronomy (ch. iii. 26). Ver. 59 is purposely worded exactly like ver. 21. The divine purpose of love spurned by the children just as by the fathers, was obliged in this case, as in the former, to pass over into angry provocation.

Vers. 60–72. The rejection of Shiloh and of the people worshipping there, but later on, when the God of Israel is again overwhelmed by compassion, the election of Judah, and of Mount Zion, and of David, the king after His own heart. In

the time of the Judges the Tabernacle was set up in Shiloh (Josh. xviii. 1); there, consequently, was the central sanctuary of the whole people,—in the time of Eli and Samuel, as follows from 1 Sam. ch. i.–iii., it had become a fixed temple building. When this building was destroyed is not known; according to Judg. xviii. 30 sq., cf. Jer. vii. 12–15, it was probably not until the Assyrian period. The rejection of Shiloh, however, preceded the destruction, and practically took place simultaneously with the removal of the central sanctuary to Zion; and was, moreover, even previously decided by the fact that the Ark of the covenant, when given up again by the Philistines, was not brought back to Shiloh, but set down in Kirjath Jearîm (1 Sam. vii. 2). The attributive clause שִׁכֵּן בָּאָדָם uses שִׁכֵּן as הַשֹּׁכְנִי is used in Josh. xviii. 1. The pointing is correct, for the words do not suffice to signify "where He dwelleth among men" (Hitzig); consequently שִׁכֵּן is the causative of the *Kal*, Lev. xvi. 16, Josh. xxii. 19. In ver. 61 the Ark of the covenant is called the might and glory of God (אֲרוֹן עֻזּוֹ, cxxxii. 8, cf. כָּבוֹד, 1 Sam. iv. 21 sq.), as being the place of their presence in Israel and the medium of their revelation. Nevertheless, in the battle with the Philistines between Eben-ezer and Aphek, Jahve gave the Ark, which they had fetched out of Shiloh, into the hands of the foe in order to visit on the high-priesthood of the sons of Ithamar the desecration of His ordinances, and there fell in that battle 30,000 footmen, and among them the two sons of Eli, Hophni and Phinehas, the priests (1 Sam. ch. iv.). The fire in ver. 63 is the fire of war, as in Num. xxi. 28, and frequently. The incident mentioned in 1 Sam. vi. 19 is reasonably (*vid.* Keil) left out of consideration. By לֹא הוּלָלוּ (LXX. erroneously, *οὐκ ἐπένθησαν* = הוֹלֵלוּ = הֵילִילוּ) are meant the marriage-songs (cf. Talmudic הִלּוּלָא, the nuptial tent, and בֵּית הִלּוּלִים the marriage-house). "Its widows (of the people, in fact, of the slain) weep not" (word for word as in Job xxvii. 15) is meant of the celebration of the customary ceremony of mourning (Gen. xxiii. 2): they survive their husbands (which, with the exception of such a case as that recorded in 1 Sam. xiv. 19–22, is presupposed), but without being able to show them the last signs of honour, because the terrors of the war (Jer. xv. 8) prevent them.

With ver. 65 the song takes a new turn. After the puni-

tive judgment has sifted and purified Israel, God receives His people to Himself afresh, but in such a manner that He transfers the precedence of Ephraim to the tribe of Judah. He awakes as it were from a long sleep (xliv. 24, cf. lxxiii. 20); for He seemed to sleep whilst Israel had become a servant to the heathen; He aroused Himself, like a hero exulting by reason of wine, *i.e.* like a hero whose courage is heightened by the strengthening and exhilarating influence of wine (Hengstenberg). הִתְרוֹנֵן is not the *Hithpal.* of רנן in the Arabic signification, which is alien to the Hebrew, to conquer, a meaning which we do not need here, and which is also not adapted to the reflexive form (Hitzig, without any precedent, renders thus: who allows himself to be conquered by wine), but *Hithpo.* of רָנַן: to shout most heartily, after the analogy of the reflexives הִתְאוֹנֵן, הִתְרוֹעֵעַ, הִתְנוֹדֵד. The most recent defeat of the enemy which the poet has before his mind is that of the Philistines. The form of expression in ver. 66 is moulded after 1 Sam. v. 6 sqq. God smote the Philistines most literally *in posteriora* (LXX., Vulgate, and Luther). Nevertheless ver. 66 embraces all the victories under Samuel, Saul, and David, from 1 Sam. ch. v. and onwards. Now, when they were able to bring the Ark, which had been brought down to the battle against the Philistines, to a settled resting-place again, God no longer chose Shiloh of Ephraim, but Judah and the mountain of Zion, which He had loved (xlvii. 5), of Benjamitish-Judæan (Josh. xv. 63, Judg. i. 8, 21)—but according to the promise (Deut. xxxiii. 12) and according to the distribution of the country (*vid.* on lxviii. 28) Benjamitish—Jerusalem.* There God built His Temple כְּמוֹ־רָמִים. Hitzig proposes instead of this to read כִּמְרוֹמִים; but if נְעִימִים, xvi. 6, signifies *amœna*, then רָמִים may signify *excelsa* (cf. Isa. xlv. 2 הֲרוּרִים, Jer. xvii. 6 חֲרֵרִים) and be poetically equivalent to מרומים: lasting as the heights of heaven, firm as the earth, which He hath founded for ever. Since the eternal duration of heaven and of the earth is quite consistent with a radical change in the manner of its duration, and that not less in the sense of the Old Testament than of the New (*vid. e.g.* Isa. lxv. 17), so the לְעוֹלָם applies not to the stone

* According to *B. Menachoth* 53*b*, Jedidiah (Solomon, 2 Sam. xii. 25) built the Temple in the province of Jedidiah (of Benjamin, Deut. xxxiii. 12).

building, but rather to the place where Jahve reveals Himself, and to the promise that He will have such a dwelling-place in Israel, and in fact in Judah. Regarded spiritually, *i.e.* essentially, apart from the accidental mode of appearing, the Temple upon Zion is as eternal as the kingship upon Zion with which the Psalm closes. The election of David gives its impress to the history of salvation even on into eternity. It is genuinely Asaphic that it is so designedly portrayed how the shepherd of the flock of Jesse (Isai) became the shepherd of the flock of Jahve, who was now to pasture old and young in Israel with the same care and tenderness as the ewe-lambs after which he went (עָלוֹת as in Gen. xxxiii. 13, and רָעָה בְּ, cf. 1 Sam. xvi. 11, xvii. 34, like מָשַׁל בְּ and the like). The poet is also able already to glory that he has fulfilled this vocation with a pure heart and with an intelligent mastery. And with this he closes. From the decease of David lyric and prophecy are retrospectively and prospectively turned towards David.

PSALM LXXIX.

SUPPLICATORY PRAYER IN A TIME OF DEVASTATION, OF BLOODSHED, AND OF DERISION.

1 ELOHIM, the heathen have pressed into Thine inheritance,
They have defiled Thy holy Temple,
They have turned Jerusalem into a heap of stones.
2 They have given the dead bodies of Thy servants for food
to the birds of the heaven,
The flesh of Thy saints to the beasts of the land;
3 They have poured out their blood like water
Round about Jerusalem, and no one burieth them.
4 We are become a reproach to our neighbours,
A mockery and derision to those who are round about us.

5 How long, Jahve, wilt Thou be angry for ever,
Shall Thy jealousy burn like fire?!
6 Pour out Thy fury upon the heathen who know Thee not,
And over the kingdoms, which call not upon Thy name!

7 For they devour Jacob,
And have laid waste his dwelling-place.
8 Remember not against us the iniquities of the forefathers;
Speedily let Thy tender mercies come to meet us,
For we are brought very low.

9 Help us, O God of our salvation, for the glory of Thy Name,
And deliver us, and expiate our sins for Thy Name's sake!
10 Wherefore shall the heathen say: where is now their God?—
Let there be made known among the heathen before our eyes
The avenging of the blood of Thy servants, which is shed.
11 Let the sighing of the prisoners come before Thee,
According to the greatness of Thine arm spare the children of death.
12 And render unto our neighbours sevenfold into their bosom
Their reproach, wherewith they have reproached Thee, O Lord!

13 And we, Thy people and the flock of Thy pasture,
We will give Thee thanks for ever,
In all generations will we tell forth Thy praise.

This Psalm is in every respect the pendant of Ps. lxxiv. The points of contact are not merely matters of style (cf. lxxix. 5, *how long for ever?* with lxxiv. 1, 10; lxxix. 10, יִוָּדַע, with lxxiv. 5; lxxix. 2, the giving over to the wild beasts, with lxxiv. 19, 14; lxxix. 13, the conception of Israel as of a flock, in which respect Ps. lxxix. is judiciously appended to Ps. lxxviii. 70–72, with Ps. lxxiv. 1, and also with lxxiv. 19). But the mutual relationships lie still deeper. Both Psalms have the same Asaphic stamp, both stand in the same relation to Jeremiah, and both send forth their complaint out of the same circumstances of the time, concerning a destruction of the Temple and of Jerusalem, such as only the age of the Seleucidæ (1 Macc. i. 31, iii. 45, 2 Macc. viii. 3) together with the Chaldæan period* can ex-

* According to *Sofrim* xviii. § 3, Ps. lxxix. and cxxxvii. are the Psalms for the Kinoth-day, *i.e.* the 9th day of Ab, the day commemorative of the Chaldæan and Roman destruction of Jerusalem.

hibit, and in conjunction with a defiling of the Temple and a massacre of the servants of God, of the *Chasîdîm* (1 Macc. vii. 13, 2 Macc. xiv. 6), such as the age of the Seleucidæ exclusively can exhibit. The work of the destruction of the Temple which was in progress in Ps. lxxiv., appears in Ps. lxxix. as completed, and here, as in the former Psalm, one receives the impression of the outrages, not of some war, but of some persecution: it is straightway the religion of Israel for the sake of which the sanctuaries are destroyed and the faithful are massacred.

Apart from other striking accords, vers. 6, 7 are repeated verbatim in Jer. x. 25. It is in itself far more probable that Jeremiah here takes up the earlier language of the Psalm than that the reverse is the true relation; and, as Hengstenberg has correctly observed, this is also favoured by the fact that the words immediately before, viz. Jer. x. 24, originate out of Ps. vi. 2, and that the connection in the Psalm is a far closer one. But since there is no era of pre-Maccabæan history corresponding to the complaints of the Psalm,* Jeremiah is to be regarded in this instance as the example of the psalmist; and in point of fact the borrower is betrayed in vers. 6, 7 of the Psalm by the fact that the correct עַל of Jeremiah is changed into אֶל, the more elegant מִשְׁפָּחוֹת into מַמְלָכוֹת, and the plural אָכְלוּ into אָכַל, and the soaring exuberance of Jeremiah's expression is impaired by the omission of some of the words.

Vers. 1–4. The Psalm begins with a plaintive description, and in fact one that makes complaint to God. Its opening sounds like Lam. i. 10. The defiling does not exclude the reducing to ashes, it is rather spontaneously suggested in lxxiv. 7 in company with wilful incendiarism. The complaint in ver. 1*c* reminds one of the prophecy of Micah, ch. iii. 12, which in its time excited so much vexation (Jer. xxvi. 18); and ver. 2, Deut. xxviii. 26. עֲבָדֶיךָ confers upon those who were massacred the honour of martyrdom: The LXX. ren-

* Cassiodorus and Bruno observe: *deplorat Antiochi persecutionem tempore Machabeorum factam, tunc futuram.* And Notker adds: To those who have read the First Book of the Maccabees it (viz. the destruction bewailed in the Psalm) is familiar.

ders לעיים by εἰς ὀπωροφυλάκιον, a flourish taken from Isa. i. 8. Concerning the quotation from memory in 1 Macc. vii. 16 sq., *vid.* the introduction to Ps. lxxiv. The translator of the originally Hebrew First Book of the Maccabees even in other instances betrays an acquaintance with the Greek Psalter (cf. 1 Macc. i. 37, καὶ ἐξέχεαν αἷμα ἀθῷον κύκλῳ τοῦ ἁγιάσματος). "As water," *i.e.* (cf. Deut. xv. 23) without setting any value upon it and without any scruple about it. Ps. xliv. 14 is repeated in ver. 4. At the time of the Chaldæan catastrophe this applied more particularly to the Edomites.

Vers. 5–8. Out of the plaintive question how long? and whether endlessly God would be angry and cause His jealousy to continue to burn like a fire (Deut. xxxii. 22), grows up the prayer (ver. 6) that He would turn His anger against the heathen who are estranged from and hostile towards Him, and of whom He is now making use as a rod of anger against His people. The taking over of vers. 6 and 7 from Jer. x. 25 is not betrayed by the looseness of the connection of thought; but in themselves these four lines sound much more original in Jeremiah, and the style is exactly that of this prophet, cf. Jer. vi. 11, ii. 3, and frequently, xlix. 20. The אֶל, instead of עַל, which follows שָׁפְךָ is incorrect; the singular אָכַל gathers all up as in one mass, as in Isa. v. 26, xvii. 13. The fact that such power over Israel is given to the heathen world has its ground in the sins of Israel. From ver. 8 it may be inferred that the apostasy which raged earlier is now checked. רִאשֹׁנִים is not an adjective (Job xxxi. 28, Isa. lix. 2), which would have been expressed by עונותינו הראשנים, but a genitive: the iniquities of the forefathers (Lev. xxvi. 14, cf. 39). On ver. 8c cf. Judg. vi. 6. As is evident from ver. 9, the poet does not mean that the present generation, itself guiltless, has to expiate the guilt of the fathers (on the contrary, Deut. xxiv. 16, 2 Kings xiv. 6, Ezek. xviii. 20); he prays as one of those who have turned away from the sins of the fathers, and who can now no longer consider themselves as placed under wrath, but under sin-pardoning and redeeming grace.

Vers. 9–12. The victory of the world is indeed not God's aim; therefore His own honour does not suffer that the world of which He has made use in order to chasten His people should for ever haughtily triumph. שְׁמֶךָ is repeated with

emphasis at the end of the petition in ver. 9, according to the figure epanaphora. עַל־דִּבֶּר = לְמַעַן, as in xlv. 5, cf. vii. 1, is a usage even of the language of the Pentateuch. Also the motive, "wherefore shall they say?" occurs even in the Tôra (Ex. xxxii. 12, cf. Num. xiv. 13–17, Deut. ix. 28). Here (cf. cxv. 2) it originates out of Joel ii. 17. The wish expressed in ver. 10*bc* is based upon Deut. xxxii. 43. The poet wishes in company with his cotemporaries, as eye-witnesses, to experience what God has promised in the early times, viz. that He will avenge the blood of His servants. The petition in ver. 11 runs like cii. 21, cf. xviii. 7. אָסִיר individualizingly is those who are carried away captive and incarcerated; בְּנֵי תְמוּתָה are those who, if God does not preserve them by virtue of the greatness (גָּדְלָ, cf. גְּדֻלָּה Ex. xv. 16) of His arm, *i.e.* of His far-reaching omnipotence, succumb to the power of death as to a *patria potestas.** That the petition in ver. 12 recurs to the neighbouring peoples is explained by the fact, that these, who might most readily come to the knowledge of the God of Israel as the one living and true God, have the greatest degree of guilt on account of their reviling of God. The bosom is mentioned as that in which one takes up and holds that which is handed to him (Luke vi. 38); הָשֵׁיב (שִׁלֵּם) אֶל (עַל)־חֵיק, as in Isa. lxv. 7, 6, Jer. xxxii. 18. A sevenfold requital (cf. Gen. iv. 15, 24) is a requital that is fully carried out as a criminal sentence, for seven is the number of a completed process.

Ver. 13. If we have thus far correctly hit upon the parts of which the Psalm is composed (9. 9. 9), then the lamentation closes with this tristichic vow of thanksgiving.

PSALM LXXX.

PRAYER FOR JAHVE'S VINE.

2 SHEPHERD of Israel, Oh give ear,
Thou who leadest Joseph like a flock,
Who sittest enthroned above the cherubim, Oh appear!

* The Arabic has just this notion in an active application, viz. *benî el-môt* = the heroes (destroyers) in the battle.

3 Before Ephraim and Benjamin and Manasseh
Stir up Thy warrior-strength,
And come to our help!
4 *Elohim, restore us,*
And cause Thy face to shine, then shall we be helped!

5 Jahve Elohim Tsebaôth,
How long wilt Thou be angry when Thy people pray?!
6 Thou gavest them to eat bread of tears,
And gavest them to drink tears in great measure.
7 Thou madest us a strife to our neighbours,
And our enemies carry on their mockery.
8 *Elohim Tsebaôth, restore us,*
And cause Thy face to shine, then shall we be helped!

9 Thou broughtest a vine out of Egypt,
Thou didst drive out nations and plant it;
10 Thou hast made a space before it,
And it struck roots and filled the earth.
11 Mountains were covered by its shadow,
And by its boughs, the cedars of God.
12 It spread its branches unto the sea,
And towards the river its young shoots.

13 Why hast Thou broken down its hedges,
That all who pass by the way do pluck it?
14 The boar out of the forest doth devour it,
And that which roameth the field doth feed upon it.
15 Elohim Tsebaôth, Oh look again from heaven and behold,
And accept this vine!
16 And be the protection of that which Thy right hand hath planted,
And over the son, whom Thou hast firmly chosen for Thyself.

17 Burnt with fire, swept away,
Before the threatening of Thy countenance they perish.
18 Oh hold Thy hand over the man of Thy right hand,
Over the son of man whom Thou hast chosen for Thyself;

19 And we will not go back from Thee—
Quicken us, and we will celebrate Thy Name.
20 *Jahve Elohim Tsebaôth, restore us,*
Cause Thy face to shine, then shall we be helped!

With the words *We are Thy people and the flock of Thy pasture,* Ps. lxxix. closes; and Ps. lxxx. begins with a cry to the Shepherd of Israel. Concerning the inscription of the Psalm: *To be practised after the "Lilies, the testimony . . .," by Asaph, a Psalm, vid.* on xlv. 1, *supra,* p. 76 sq. The LXX. renders, εἰς τὸ τέλος (unto the end), ὑπὲρ τῶν ἀλλοιωθησομένων (which is unintelligible and ungrammatical = אל־שֹׁשַׁנִּים), μαρτύριον τῷ Ἀσάφ (as the accentuation also unites these words closely by *Tarcha*), ψαλμὸς ὑπὲρ τοῦ Ἀσσυρίου (cf. lxxvi. 1), perhaps a translation of אל־אשׁור, an inscribed note which took the "boar out of the forest" as an emblem of Assyria. This hint is important. It solves the riddle why Joseph represents all Israel in ver. 2, and why the tribes of Joseph in particular are mentioned in ver. 3, and why in the midst of these Benjamin, whom like descent from Rachel and chagrin, never entirely overcome, on account of the loss of the kingship drew towards the brother-tribes of Joseph. Moreover the tribe of Benjamin had only partially remained to the house of David since the division of the kingdom,* so that this triad is to be regarded as an expansion of the "Joseph" (ver. 2). After the northern kingdom had exhausted its resources in endless feuds with Damascene Syria, it succumbed to the world-wide dominion of Assyria in the sixth year of Hezekiah, in consequence of the heavy visitations which are closely associated with the names

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* It is true we read that Benjamin stood on the side of Rehoboam with Judah after the division of the kingdom (1 Kings xii. 21), Judah and Benjamin appear as parts of the kingdom of Judah (2 Chron. xi. 3, 23, xv. 8 sq., and frequently); but if, according to 1 Kings xi. 13, 32, 36, only שבט אחד remains to the house of David, this is Judah, inasmuch as Benjamin did not remain entirely under the Davidic sceptre, and Simeon is to be left out of account (cf. *Genesis,* S. 603); the Benjamitish cities of Bethel, Gilgal, and Jericho belonged to the northern kingdom, but, as in the case of Rama (1 Kings xv. 21 sq.), not without being contested (cf. *e.g.* 2 Chron. xiii. 19); the boundaries were therefore fluctuating, *vid.* Ewald, *Geschichte des Volkes Israel* (3d ed.), S. 439–441.

of the Assyrian kings Pul, Tiglath-pileser, and Shalmaneser. The psalmist, as it seems, prays in a time in which the oppression of Assyria rested heavily upon the kingdom of Ephraim, and Judah saw itself threatened with ruin when this bulwark should have fallen. We must not, however, let it pass without notice that our Psalm has this designation of the nation according to the tribes of Joseph in common with other pre-exilic Psalms of Asaph (lxxvii. 16, lxxviii. 9, lxxxi. 6). It is a characteristic belonging in common to this whole group of Psalms. Was Asaph, the founder of this circle of songs, a native, perhaps, of one of the Levite cities of the province of the tribe of Ephraim or Manasseh?

The Psalm consists of five eight-line strophes, of which the first, second, and fifth close with the refrain, "Elohim, restore us, let Thy countenance shine forth, then shall we be helped!" This prayer grows in earnestness. The refrain begins the first time with *Elohim*, the second time with *Elohim Tsebaôth*, and the third time with a threefold *Jahve Elohim Tsebaôth*, with which the second strophe (ver. 5) also opens.

Vers. 2–4. The first strophe contains nothing but petition. First of all the nation is called *Israel* as springing from Jacob; then, as in lxxxi. 6, *Joseph*, which, where it is distinct from *Jacob* or *Judah*, is the name of the kingdom of the ten tribes (*vid.* Caspari on Obad. ver. 18), or at least of the northern tribes (lxxvii. 16, lxxviii. 67 sq.). Ver. 3 shows that it is also these that are pre-eminently intended here. The fact that in the blessing of Joseph, Jacob calls God a Shepherd (רֹעֶה), Gen. xlviii. 15, xlix. 24, perhaps has somewhat to do with the choice of the first two names. In the third, the sitting enthroned in the sanctuary here below and in the heaven above blend together; for the Old Testament is conscious of a mutual relationship between the earthly and the heavenly temple (היכל) until the one merges entirely in the other. The cherûbim, which God enthrones, *i.e.* upon which He sits enthroned, are the bearers of the chariot (מרכבה) of the Ruler of the world (*vid.* xviii. 11). With הוֹפִיעָה (from יפע, יָפַע, *eminere, emicare*, as in the Asaph Psalm l. 2) the poet prays that He would appear in His splendour of light, *i.e.* in His fiery bright, judging, and rescuing

doxa, whether as directly visible, or even as only recognisable by its operation. Both the comparison "after the manner of a flock" and the verb נָהַג are Asaphic, lxxviii. 52, cf. 26. Just so also the names given to the nation. The designation of Israel after the tribes of *Ephraim* and *Manasseh* attaches itself to the name *Joseph;* and the two take the brother after the flesh into their midst, of whom the beloved Rachel was the mother as well as of Joseph, the father of Ephraim and Manasseh. In Num. ch. ii. also, these three are not separated, but have their camp on the west side of the Tabernacle. May God again put into activity—which is the meaning of עוֹרֵר (*excitare*) in distinction from הָעִיר (*expergefacere*)—His גבורה, the need for the energetic intervention of which now makes itself felt, before these three tribes, *i.e.* by becoming their victorious leader. לְכָה is a summoning imperative.* Concerning יְשֻׁעָתֶךָ *vid.* on iii. 3; the construction with *Lamed* says as little against the accusative adverbial rendering of the *ah* set forth there as does the *Beth* of בַּחֹרְשָׁה (in the wood) in 1 Sam. xxiii. 15, *vid.* Böttcher's *Neue Aehrenlese*, Nos. 221, 384, 449. It is not a bringing back out of the Exile that is prayed for by הֲשִׁיבֵנוּ, for, according to the whole impression conveyed by the Psalm, the people are still on the soil of their fatherland; but in their present feebleness they are no longer like themselves, they stand in need of divine intervention in order again to attain a condition that is in harmony with the promises, in order to become themselves again. May God then cause His long hidden countenance to brighten and shine upon them, then shall they be helped as they desire (וְנִוָּשֵׁעָה).

Vers. 5–8. In the second strophe there issues forth bitter complaint concerning the form of wrath which the present assumes, and, thus confirmed, the petition rises anew. The transferring of the smoking (עָשַׁן) of God's nostrils = the hard breathing of anger (lxxiv. 1, Deut. xxix. 19 [20]), to God Himself is bold, but in keeping with the spirit of the Biblical

* Not a pronoun: to Thee it belongs to be for salvation for us, as the Talmud, Midrash, and Masora (*vid.* Norzi) take it; wherefore in *J. Succa* 54*c* it is straightway written לָךְ. Such a לְךָ=לכה is called in the language of the Masora, and even in the Midrash (*Exod. Rabba*, fol. 121), לכה ודאית (*vid.* Buxtorf, *Tiberias*, p. 245).

view of the wrath of God (*vid.* on xviii. 9), so that there is no need to avoid the expression by calling in the aid of the Syriac word עָשַׁן, to be strong, powerful (why art Thou hard, why dost Thou harden Thyself . . .). The perfect after עַד־מָתַי has the sense of a present with a retrospective glance, as in Ex. x. 3, cf. עַד־אָנָה, Ex. xvi. 28, Hab. i. 2. The construction of עָשַׁן with בְּ is not to be understood after the analogy of חָרָה בְּ (to kindle = to be angry against any one), for the prayer of the people is not an object of wrath, but only not a means of turning it aside. While the prayer is being presented, God veils Himself in the smoke of wrath, through which it is not able to penetrate. The LXX. translators have read בתפלת עבדיך, for they render *ἐπὶ τὴν προσευχὴν τῶν δούλων σου* (for which the common reading is *τοῦ δούλου σου*). Bread of tears is, according to xlii. 4, bread consisting of tears; tears, running down in streams upon the lips of the praying and fasting one, are his meat and his drink. הִשְׁקָה with an accusative signifies to give something to drink, and followed by *Beth*, to give to drink by means of something; but it is not to be translated: *potitandum das eis cum lacrymis trientem* (De Dieu, von Ortenberg, and Hitzig). שָׁלִישׁ (Talmudic, a third part) is the accusative of more precise definition (Vatablus, Gesenius, Olshausen, and Hupfeld): by thirds (LXX. *ἐν μέτρῳ*, Symmachus *μέτρῳ*); for a third of an ephah is certainly a very small measure for the dust of the earth (Isa. xl. 12), but a large one for tears. The neighbours are the neighbouring nations, to whom Israel is become מָדוֹן, an object, a butt of contention. In לָמוֹ is expressed the pleasure which the mocking gives them.

Vers. 9–20. The complaint now assumes a detailing character in this strophe, inasmuch as it contrasts the former days with the present; and the ever more and more importunate prayer moulds itself in accordance therewith. The retrospective description begins, as is rarely the case, with the second *modus*, inasmuch as "the speaker thinks more of the bare nature of the act than of the time" (Ew. § 136, *b*). As in the blessing of Jacob (Gen. xlix. 22) Joseph is compared to the layer (בֵּן) of a fruitful growth (פֹּרָת), whose shoots (בָּנוֹת) climb over the wall: so here Israel is compared to a vine (Gen. xlix. 22; גֶּפֶן פֹּרִיָּה, cxxviii. 3), which has become great in Egypt and been transplanted thence into the Land of Promise. הִסִּיעַ, LXX.

μεταίρειν, as in Job xix. 10, perhaps with an allusion to the מסעים of the people journeying to Canaan (lxxviii. 52).* Here God made His vine a way and a place (פִּנִּיתָ, to clear, from פָּנָה, to turn, turn aside, Arabic *fanija*, to disappear, pass away; root פן, to urge forward), and after He had secured to it a free soil and unchecked possibility of extension, it (the vine) rooted its roots, *i.e.* struck them ever deeper and wider, and filled the earth round about (cf. the antitype in the final days, Isa. xxvii. 6). The Israelitish kingdom of God extended itself on every side in accordance with the promise. תִּשַּׁלַּח (cf. Ezek. xvii. 6, and vegetable שֶׁלַח, a shoot) also has the vine as its subject, like תִּשְׁרֹשׁ. Vers. 11 and 12 state this in a continued allegory, by the "mountains" pointing to the southern boundary, by the "cedars" to the northern, by the "sea" to the western, and by the "river" (Euphrates) to the eastern boundary of the country (*vid.* Deut. xi. 24 and other passages). צַלָּהּ and עֲנָפֶיהָ are accusatives of the so-called more remote object (Ges. § 143, 1). קָצִיר is a cutting = a branch; יוֹנֶקֶת, a (vegetable) sucker = a young, tender shoot; אַרְזֵי־אֵל, the cedars of Lebanon as being living monuments of the creative might of God. The allegory exceeds the measure of the reality of nature, inasmuch as this is obliged to be extended according to the reality of that which is typified and historical. But how unlike to the former times is the present! The poet asks "wherefore?" for the present state of things is a riddle to him. The surroundings of the vine are torn down; all who come in contact with it pluck it (אָרָה, to pick off, pluck off, Talmudic of the gathering of figs); the boar out of the wood (מיער with עין תלויה, suspended *Ajin*†) cuts it off (כַּרְסֵם, formed out of כָּסַם

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* *Exod. Rabba*, ch. xliv., with reference to this passage, says: "When husbandmen seek to improve a vine, what do they do? They root (עוקרין) it out of its place and plant (שותלין) it in another." And *Levit. Rabba*, ch. xxxvi., says: "As one does not plant a vine in a place where there are great, rough stones, but examines the ground and then plants it, so didst Thou drive out peoples and didst plant it," etc.

† According to *Kiddushin*, 30*a*, because this *Ajin* is the middle letter of the Psalter as the *Waw* of נחון, Lev. xi. 42, is the middle letter of the Tôra. One would hardly like to be at the pains of proving the correctness of this statement; nevertheless in the seventeenth century there lived one Laymarius, a clergyman, who was not afraid of this trouble, and found

= גָּזָם*), viz. with its tusks; and that which moves about the fields (*vid.* concerning זִיז, l. 11), *i.e.* the untractable, lively wild beast, devours it. Without doubt the poet associates a distinct nation with the wild boar in his mind; for animals are also in other instances the emblems of nations, as *e.g.* the leviathan, the water-serpent, the behemoth (Isa. xxx. 6), and flies (Isa. vii. 18) are emblems of Egypt. The Midrash interprets it of Seïr-Edom, and זִיז שָׂדַי, according to Gen. xvi. 12, of the nomadic Arabs.

In ver. 15 the prayer begins for the third time with threefold urgency, supplicating for the vine renewed divine providence, and a renewal of the care of divine grace. We have divided the verse differently from the accentuation, since שׁוּב־נָא הַבֵּט is to be understood according to Ges. § 142. The junction by means of וְ is at once opposed to the supposition that וְכַנָּה in ver. 16 signifies a slip or plant, *plantam* (Targum, Syriac, Aben-Ezra, Kimchi, and others), and that consequently the whole of ver. 16 is governed by וּפְקֹד. Nor can it mean its (the vine's) stand or base, כֵּן (Böttcher), since one does not plant a "stand." The LXX. renders וכנה: *καὶ κατάρτισαι*, which is *imper. aor.* 1. *med.*, therefore in the sense of כּוֹנְנָה.† But the alternation of עַל (cf. Prov. ii. 11, and جن على, to cover over) with the accusative of the object makes it more natural to derive כנה, not from כֵּן = כּוּן, but from כָּנַן = גָּנַן, to cover, conceal, protect (whence כֵּן, a covering, shelter, hiding-place):

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the calculations of the Masora (*e.g.* that אדני ה׳ occurs 222 times) in part inaccurate; *vid. Monatliche Unterredungen*, 1691, S. 467, and besides, Geiger, *Urschrift und Uebersetzungen der Bibel*, S. 258 f.

* Saadia appropriately renders it يقرضها; by referring, as does Dunash also, to the Talmudic קִרְסֵם, which occurs of ants, like قرض of rodents. So *Peah* ii. § 7, *Menachoth* 71*b*, on which Rashi observes, "the locust (חגב) is accustomed to eat from above, the ant tears off the corn-stalk from below." Elsewhere קירסם denotes the breaking off of dry branches from the tree, as זָרַד the removal of green branches.

† Perhaps the *Caph majusculum* is the result of an erasure that required to be made, *vid.* Geiger, *Urschrift*, S. 295. Accordingly the *Ajin suspensum* might also be the result of a later inserted correction, for there is a Phœnician inscription that has יר (wood, forest); *vid.* Levy, *Phönizisches Wörterbuch*, S. 22.

and protect him whom . . . or: protect what Thy right hand has planted. The pointing certainly seems to take כנה as the feminine of גֶּפֶן (LXX., Dan. xi. 7, *φυτόν*); for an *imperat. paragog. Kal* of the form כַּנָּה does not occur elsewhere, although it might have been regarded by the punctuists as possible from the form גָּל, *volve*, cxix. 22. If it is regarded as impossible, then one might read כִּנָּה. At any rate the word is imperative, as the following אֲשֶׁר, *eum quem*, also shows, instead of which, if כנה were a substantive, one would expect to find a relative clause without אשר, as in ver. 16*b*. Moreover ver. 16*b* requires this, since פָּקַד עַל can only be used of visiting with punishment. And who then would the slip (branch) and the son of man be in distinction from the vine? If we take כנה as imperative, then, as one might expect, the vine and the son of man are both the people of God. The Targum renders ver. 16*b* thus: "and upon the King Messiah, whom Thou hast established for Thyself," after Ps. ii. and Dan. vii. 13; but, as in the latter passage, it is not the Christ Himself, but the nation out of which He is to proceed, that is meant. אִמֵּץ has the sense of firm appropriation, as in Isa. xliv. 14, inasmuch as the notion of making fast passes over into that of laying firm hold of, of seizure. Rosenmüller well renders it: *quem adoptatum tot nexibus tibi adstrinxisti.* The figure of the vine, which rules all the language here, is also still continued in ver. 17; for the *partt. fem.* refer to גֶּפֶן,—the verb, however, may take the plural form, because those of Israel are this "vine," which *combusta igne, succisa* (as in Isa. xxxiii. 12; Aramaic, to cut off, tear off, in ver. 13 the Targum word for אָרָה; Arabic, كسح, to clear away, peel off), is just perishing, or hangs in danger of destruction (יֹאבֵדוּ) before the threatening of the wrathful countenance of God. The absence of anything to denote the subject, and the form of expression, which still keeps within the circle of the figure of the vine, forbid us to understand this ver. 17 of the extirpation of the foes. According to the sense *תִּהְיִי־יִדְךָ עַל

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* The תִּהְיִי has *Gaja*, like שְׁאוֹ־זִמְרָה (lxxxi. 3), בְּנִי־נֵכָר (cxliv. 7), and the like. This *Gaja* beside the *Shebâ* (instead of beside the following vowel) belongs to the peculiarities of the metrical books, which in general, on account of their more melodious mode of delivery, have many such a *Gaja*

coincides with the supplicatory כנה על. It is Israel that is called בֵּן in ver. 16, as being the son whom Jahve has called into being in Egypt, and then called out of Egypt to Himself and solemnly declared to be His son on Sinai (Ex. iv. 22, Hos. xi. 1), and who is now, with a play upon the name of Benjamin in ver. 3 (cf. ver. 16), called אִישׁ יְמִינֶךָ, as being the people which Jahve has preferred before others, and has placed at His right hand* for the carrying out of His work of salvation; who is called, however, at the same time בֶּן־אָדָם, because belonging to a humanity that is feeble in itself, and thoroughly conditioned and dependent. It is not the more precise designation of the "son of man" that is carried forward by וְלֹא־נָסוֹג, "and who has not drawn back from Thee" (Hupfeld, Hitzig, and others), but it is, as the same relation which is repeated in ver. 19*b* shows, the apodosis of the preceding petition: then shall we never depart from Thee; נָסוֹג being not a participle, as in xliv. 19, but a *plene* written voluntative: *recedamus*, vowing new obedience as thanksgiving for the divine preservation. To the prayer in ver. 18 corresponds, then, the prayer תְּחַיֵּנוּ, which is expressed as future (which can rarely be avoided, Ew. § 229), with a vow of thanksgiving likewise following: then will we call with Thy name, *i.e.* make it the medium and matter of solemn proclamation. In ver. 20 the refrain of this Psalm, which is laid out as a trilogy, is repeated for the third time. The name of God is here threefold.

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beside *Shebâ*, which does not occur in the prose books. Thus, *e.g.*, יְהוָה and אֱלֹהִים always have *Gaja* beside the *Shebâ* when they have *Rebia magnum* without a conjunctive, probably because *Rebia* and *Dechî* had such a fulness of tone that a first stroke fell even upon the *Shebâ*-letters.

* Pinsker punctuates thus: Let Thy hand be upon the man, Thy right hand upon the son of man, whom, etc.; but the impression that ימינך and אמצתה לך coincide is so strong, that no one of the old interpreters (from the LXX. and Targum onwards) has been able to free himself from it.

PSALM LXXXI.

EASTER FESTIVAL SALUTATION AND DISCOURSE.

2 CAUSE shouts of joy to resound unto Elohim, our safe retreat,
Make a joyful noise unto the God of Jacob.
3 Raise a song and sound the timbrel,
The pleasant cithern together with the harp.
4 Blow the horn at the new moon,
At the full moon, in honour of the day of our feast.
5 For a statute for Israel is it,
An ordinance of the God of Jacob.
6 A testimony hath He laid it down in Joseph,
When He went forth over the land of Egypt—
A language of one not known did I hear.

7 I have removed his back from the burden,
His hands were freed from the task-basket.
8 In distress didst thou cry, and I delivered thee,
I answered thee in a covering of thunder,
I proved thee at the waters of Merîbah. (*Sela.*)
9 Hear, O my people, and I will testify unto thee;
Israel, Oh that thou wouldst hearken unto Me!—
10 Let there be among thee no strange god,
And do not thou worship a god of a foreign country.
11 I, I am Jahve thy God,
Who led thee up out of the land of Egypt—
Open wide thy mouth, and I will fill it.

12 But My people hearkened not unto My voice,
And Israel did not obey Me.
13 Then I cast them forth to the hardness of their heart,
They went on in their own counsels.
14 Oh that My people would be obedient unto Me,
That Israel would walk in My ways!
15 Suddenly would I humble their enemies,
And against their oppressors turn My hand.
16 The haters of Jahve should submit themselves to Him,

And their time should endure for ever.
17 He fed them with the fat of wheat,
And with honey out of the rock did I satisfy thee.

Ps. lxxx., which looks back into the time of the leading forth out of Egypt, is followed by another with the very same Asaphic thoroughly characteristic feature of a retrospective glance at Israel's early history (cf. more particularly lxxxi. 11 with lxxx. 9). In Ps. lxxxi. the lyric element of Ps. lxxvii. is combined with the didactic element of Ps. lxxviii. The unity of these Psalms is indubitable. All three have towards the close the appearance of being fragmentary. For the author delights to ascend to the height of his subject and to go down into the depth of it, without returning to the point from which he started. In Ps. lxxvii. Israel as a whole was called "the sons of Jacob and Joseph;" in Ps. lxxviii. we read "the sons of Ephraim" instead of the whole nation; here it is briefly called "Joseph." This also indicates the one author. Then Ps. lxxxi., exactly like lxxix., is based upon the Pentateuchal history in Exodus and Deuteronomy. Jahve Himself speaks through the mouth of the poet, as He did once through the mouth of Moses—Asaph is *κατ' ἐξοχήν* the prophet (חוֹזֶה) among the psalmists. The transition from one form of speech to another which accompanies the rapid alternation of feelings, what the Arabs call *talwîn el-chitâb*, "a colouring of a speech by a change of the persons," is also characteristic of him, as later on of Micah (*e.g.* vi. 15 sq.).

This Ps. lxxxi. is according to ancient custom the Jewish New Year's Psalm, the Psalm of the Feast of Trumpets (Num. xxix. 1), therefore the Psalm of the first (and second) of Tishri; it is, however, a question whether the blowing of the horn (*shophar*) at the new moon, which it calls upon them to do, does not rather apply to the first of Nisan, to the ecclesiastical New Year. In the weekly liturgy of the Temple it was the Psalm for the Thursday.

The poet calls upon them to give a jubilant welcome to the approaching festive season, and in vers. 7 sqq. Jahve Himself makes Himself heard as the Preacher of the festival. He reminds those now living of His loving-kindness towards ancient Israel, and admonishes them not to incur the guilt of like

unfaithfulness, in order that they may not lose the like tokens of His loving-kindness. What festive season is it? Either the Feast of the Passover or the Feast of Tabernacles; for it must be one of these two feasts which begin on the day of the full moon. Because it is one having reference to the redemption of Israel out of Egypt, the Targum, Talmud (more particularly *Rosh ha-Shana*, where this Psalm is much discussed), Midrash, and Sohar understand the Feast of Tabernacles; because vers. 2–4*a* seem to refer to the new moon of the seventh month, which is celebrated before other new moons (Num. x. 10) as יוֹם הַתְּרוּעָה (Num. xxix. 1, cf. Lev. xxiii. 24), *i.e.* to the first of Tishri, the civil New Year; and the blowing of horns at the New Year is, certainly not according to Scripture, but yet according to tradition (*vid.* Maimonides, *Hilchoth Shophar* i. 2), a very ancient arrangement. Nevertheless we must give up this reference of the Psalm to the first of Tishri and to the Feast of Tabernacles, which begins with the fifteenth of Tishri:—(1) Because between the high feast-day of the first of Tishri and the Feast of Tabernacles on the fifteenth to the twenty-first (twenty-second) of Tishri lies the great day of Atonement on the tenth of Tishri, which would be ignored, by greeting the festive season with a joyful noise from the first of Tishri forthwith to the fifteenth. (2) Because the remembrance of the redemption of Israel clings far more characteristically to the Feast of the Passover than to the Feast of Tabernacles. This latter appears in the oldest law-giving (Ex. xxiii. 16, xxxiv. 22) as חַג הָאָסִיף, *i.e.* as a feast of the ingathering of the autumn fruits, and therefore as the closing festival of the whole harvest; it does not receive the historical reference to the journey through the desert, and therewith its character of a feast of booths or arbours, until the addition in Lev. xxiii. 39–44, having reference to the carrying out of the celebration of the feasts in Canaan; whereas the feast which begins with the full moon of Nisan has, it is true, not been entirely free of all reference to agriculture, but from the very beginning bears the historical names פֶּסַח and חַג הַמַּצּוֹת. (3) Because in the Psalm itself, viz. in ver. 6*b*, allusion is made to the fact which the Passover commemorates.

Concerning עַל־הַגִּתִּית *vid.* on viii. 1. The symmetrical, stichic plan of the Psalm is clear: the schema is 11. 12. 12.

Vers. 2–6. The summons in ver. 2 is addressed to the whole congregation, inasmuch as הָרִיעוּ is not intended of the clanging of the trumpets, but as in Ezra iii. 11, and frequently. The summons in ver. 3 is addressed to the Levites, the appointed singers and musicians in connection with the divine services, 2 Chron. v. 12, and frequently. The summons in ver. 4 is addressed to the priests, to whom was committed not only the blowing of the two (later מֵאָה a hundred and twenty, *vid.* 2 Chron. v. 12) silver trumpets, but who appear also in Josh. vi. 4 and elsewhere (cf. xlvii. 6 with 2 Chron. xx. 28) as the blowers of the shophar. The Talmud observes that since the destruction of the Temple the names of instruments שׁוֹפָר and חֲצוֹצְרָה are wont to be confounded one for the other (*B. Sabbath* 36*a*, *Succa* 34*a*), and, itself confounding them, infers from Num. x. 10 the duty and significance of the blowing of the shophar (*B. Erachin* 3*b*). The LXX. also renders both by *σάλπιγξ*; but the Biblical language mentions שׁוֹפָר and חֲצֹצְרָה, a horn (more especially a ram's horn) and a (metal) trumpet, side by side in xcviii. 6, 1 Chron. xv. 28, and is therefore conscious of a difference between them. The Tôra says nothing of the employment of the shophar in connection with divine service, except that the commencement of every fiftieth year, which on this very account is called שְׁנַת הַיּוֹבֵל, *annus buccinæ*, is to be made known by the horn signal throughout all the land (Lev. xxv. 9). But just as tradition by means of an inference from analogy derives the blowing of the shophar on the first of Tishri, the beginning of the common year, from this precept, so on the ground of the passage of the Psalm before us, assuming that בַּחֹדֶשׁ, LXX. *ἐν νεομηνίᾳ*, refers not to the first of Tishri but to the first of Nisan, we may suppose that the beginning of every month, but, in particular, the beginning of the month which was at the same time the beginning of the ecclesiastical year, was celebrated by a blowing of the shophar, as, according to Josephus, *Bell.* iv. 9, 12, the beginning and close of the Sabbath was announced from the top of the Temple by a priest with the salpinx. The poet means to say that the Feast of the Passover is to be saluted by the congregation with shouts of joy, by the Levites with music, and even beginning from the new moon (*neomenia*) of the Passover month with blowing of shophars, and that this is to

be continued at the Feast of the Passover itself. The Feast of the Passover, for which Hupfeld devises a gloomy physiognomy,* was a joyous festival, the Old Testament Christmas. 2 Chron. xxx. 21 testifies to the exultation of the people and the boisterous music of the Levite priests, with which it was celebrated. According to Num. x. 10, the trumpeting of the priests was connected with the sacrifices; and that the slaying of the paschal lambs took place amidst the *Tantaratan* of the priests (long-drawn notes interspersed with sharp shrill ones, תקיעה תרועה ותקיעה), is expressly related of the post-exilic service at least.†

The phrase נָתַן תֹּף proceeds from the phrase נָתַן קוֹל, according to which נָתַן directly means: to attune, strike up, cause to be heard. Concerning בֵּסֶה (Prov. vii. 20 כְּסֵא) tradition is uncertain. The Talmudic interpretation (*B. Rosh ha-Shana* 8*b*, *Betza* 16*a*, and the Targum which is taken from it), according to which it is the day of the new moon (the first of the month), on which the moon hides itself, *i.e.* is not to be seen at all in the morning, and in the evening only for a short time immediately after sunset, and the interpretation that is adopted by a still more imposing array of authorities (LXX., Vulgate, Menahem, Rashi, Jacob Tam, Aben-Ezra, Parchon, and others), according to which a time fixed by computation (from בְּסֵה = כָּסַס, *computare*) is so named in general, are outweighed by the usage of the Syriac, in which *keso* denotes the full moon as the moon with covered, *i.e.* filled-up orb, and therefore the fifteenth of the month, but also the time from that point onwards, perhaps because then the moon covers itself, inasmuch as its shining surface appears each day less large (cf. the Peshîto, 1 Kings xii. 32 of the fifteenth day of the eighth month, 2 Chron. vii. 10 of the twenty-third day of the seventh month, in both instances of the Feast of Tabernacles), after which, too, in the passage before us it is rendered *wa-b-kese*, which a Syro-Arabic glossary (in Rosenmüller) explains *festa quæ sunt in medio mensis*. The Peshîto here, like the Targum, proceeds

* In the first of his *Commentationes de primitiva et vera festorum apud Hebræos ratione*, 1851, 4to.

† *Vid.* my essay on the Passover rites during the time of the second Temple in the *Luther. Zeitschr.* 1855; and cf. Armknecht, *Die heilige Psalmodie* (1855), S. 5.

from the reading חַגֵּינוּ, which, following the LXX. and the best texts, is to be rejected in comparison with the singular חַגֵּנוּ. If, however, it is to be read חגנו, and בְּסֶה (according to Kimchi with *Segol* not merely in the second syllable, but with double *Segol* בֶּסֶה, after the form טֶנֶא = טֶנֶא) signifies not *interlunium*, but *plenilunium* (instead of which also Jerome has *in medio mense*, and in Prov. vii. 20, *in die plenæ lunæ*, Aquila *ἡμέρα πανσελήνου*), then what is meant is either the Feast of Tabernacles, which is called absolutely הֶחָג in 1 Kings viii. 2 (2 Chron. v. 3) and elsewhere, or the Passover, which is also so called in Isa. xxx. 29 and elsewhere. Here, as ver. 5 will convince us, the latter is intended, the Feast of unleavened bread, the porch of which, so to speak, is עֶרֶב פֶּסַח together with the לֵיל שִׁמֻּרִים (Ex. xii. 42), the night from the fourteenth to the fifteenth of Nisan. In vers. 2, 3 they are called upon to give a welcome to this feast. The blowing of the shophar is to announce the commencement of the Passover month, and at the commencement of the Passover day which opens the Feast of unleavened bread it is to be renewed. The לְ of לְיוֹם is not meant temporally, as perhaps in Job xxi. 30: at the day = on the day; for why was it not ביום? It is rather: towards the day, but בכסה assumes that the day has already arrived; it is the same *Lamed* as in ver. 2, the blowing of the shophar is to concern this feast-day, it is to sound in honour of it.

Vers. 5 and 6 now tell whence the feast which is to be met with singing and music has acquired such a high significance: it is a divine institution coming from the time of the redemption by the hand of Moses. It is called חֹק as being a legally sanctioned decree, מִשְׁפָּט as being a lawfully binding appointment, and עֵדוּת as being a positive declaration of the divine will. The לְ in לְיִשְׂרָאֵל characterizes Israel as the receiver, in לֵאלֹהֵי the God of Israel as the Owner, *i.e.* Author and Lawgiver. By בְּצֵאתוֹ the establishing of the statute is dated back to the time of the Exodus; but the statement of the time of its being established, "when He went out over the land of Egypt," cannot be understood of the exodus of the people out of Egypt, natural as this may be here, where Israel has just been called יְהוֹסֵף (pathetic for יוֹסֵף), by a comparison with Gen. xli. 45, where Joseph is spoken of in the same words. For this expression does not describe the going forth out of a country, perhaps in the

sight of its inhabitants, Num. xxxiii. 3, cf. Ex. xiv. 8 (Hengstenberg), but the going out over a country. Elohim is the subject, and צאת is to be understood according to Ex. xi. 4 (Kimchi, De Dieu, Dathe, Rosenmüller, and others): when He went out for judgment over the land of Egypt (cf. Mic. i. 3). This statement of the time of itself at once decides the reference of the Psalm to the Passover, which commemorates the sparing of Israel at that time (Ex. xii. 27), and which was instituted on that very night of judgment. The accentuation divides the verse correctly. According to this, שְׂפַת לֹא־יָדַעְתִּי אֶשְׁמָע is not a relative clause to מצרים: where I heard a language that I understood not (cxiv. 1). Certainly ידע שפה, "to understand a language," is an expression that is in itself not inadmissible (cf. ידע ספר, to understand writing, to be able to read, Isa. xxix. 11 sq.), the selection of which instead of the more customary phrase שמע לשון (Deut. xxviii. 49, Isa. xxxiii. 19, Jer. v. 15) might be easily intelligible here beside אשמע; but the omission of the שָׁם (אֲשֶׁר) is harsh, the thought is here purposeless, and excluded with our way of taking בצאתו. From the speech of God that follows it is evident that the clause is intended to serve as an introduction of this divine speech, whether it now be rendered *sermonem quem non novi* (cf. xviii. 44, *populus quem non novi*), or *alicujus, quem non novi* (Ges. § 123, rem. 1), both of which are admissible. Is it now in some way an introduction to the following speech of God as one which it has been suddenly given to the psalmist to hear: "An unknown language, or the language of one unknown, do I hear"? Thus Döderlein explains it: *Subitanea et digna poetico impetu digressio, cum vates sese divino adflatu subito perculsum sentit et oraculum audire sibi persuadet;* and in the same way De Wette, Olshausen, Hupfeld, and others. But the oracle of God cannot appear so strange to the Israelitish poet and seer as the spirit-voice to Eliphaz (Job iv. 16); and moreover אשמע after the foregoing historical predicates has the presumption of the imperfect signification in its favour. Thus, then, it will have to be interpreted according to Ex. vi. 2 sq. It was the language of a known, but still also unknown God, which Israel heard in the redemption of that period. It was the God who had been made manifest as יהוה only, so to speak, by way of prelude hitherto, who now appeared at this juncture of the patriarchal

history, which had been all along kept in view, in the marvellous and new light of the judgment which was executed upon Egypt, and of the protection, redemption, and election of Israel, as being One hitherto unknown, as the history of salvation actually then, having arrived at Sinai, receives an entirely new form, inasmuch as from this time onwards the congregation or church is a nation, and Jahve the King of a nation, and the bond of union between them a national law educating it for the real, vital salvation that is to come. The words of Jahve that follow are now not the words heard then in the time of the Exodus. The remembrance of the words heard forms only a transition to those that now make themselves heard. For when the poet remembers the language which He who reveals Himself in a manner never before seen and heard of spoke to His people at that time, the Ever-living One Himself, who is yesterday and to-day the same One, speaks in order to remind His people of what He was to them then, and of what He spake to them then.

Vers. 7–11. It is a gentle but profoundly earnest festival discourse which God the Redeemer addresses to His redeemed people. It begins, as one would expect in a Passover speech, with a reference to the סִבְלוֹת of Egypt (Ex. i. 11–14, v. 4, vi. 6 sq.), and to the דּוּד, the task-basket for the transport of the clay and of the bricks (Ex. i. 14, v. 7 sq.).* Out of such distress did He free the poor people who cried for deliverance (Ex. ii. 23–25); He answered them בְּסֵתֶר רַעַם, *i.e.* not (according to xxii. 22, Isa. xxxii. 2): affording them protection against the storm, but (according to xviii. 12, lxxvii. 17 sqq.): out of the thunder-clouds in which He at the same time revealed and veiled Himself, casting down the enemies of Israel with His lightnings, which is intended to refer pre-eminently to the passage through the Red Sea (*vid.* lxxvii. 19); and He proved them (אֲבַחֲנֶךָּ with ŏ contracted from ō, cf. on Job xxxv. 6) at the waters of Meribah, viz. whether they would trust Him further on after such glorious tokens of His power and loving-

* In the *Papyrus Leydensis* i. 346 the Israelites are called the "*Aperiu* (עבּרים), who dragged along the stones for the great watch-tower of the city of Rameses," and in the *Pap. Leyd.* i. 349, according to Lauth, the "*Aperiu*, who dragged along the stones for the storehouse of the city of Rameses."

kindness. The name "*Waters of Merîbah*," which properly is borne only by *Merîbath Kadesh*, the place of the giving of water in the fortieth year (Num. xx. 13, xxvii. 14, Deut. xxxii. 51, xxxiii. 8), is here transferred to the place of the giving of water in the first year, which was named *Massah u-Merîbah* (Ex. xvii. 7), as the remembrances of these two miracles, which took place under similar circumstances, in general blend together (*vid.* on xcv. 8 sq.). It is not now said that Israel did not act in response to the expectation of God, who had so wondrously verified Himself; the music, as *Sela* imports, here rises, and makes a long and forcible pause in what is being said. What now follows further, are, as the further progress of ver. 12 shows, the words of God addressed to the Israel of the desert, which at the same time with its faithlessness are brought to the remembrance of the Israel of the present. הֵעִיד בְּ, as in l. 7, Deut. viii. 19, to bear testimony that concerns him against any one. אִם (according to the sense, *o si*, as in Ps. xcv. ver. 7, which is in many ways akin to this Psalm) properly opens a searching question which wishes that the thing asked may come about (whether thou wilt indeed give me a willing hearing?!). In ver. 10 the key-note of the revelation of the Law from Sinai is struck: the fundamental command which opens the decalogue demanded fidelity to Jahve and forbade idol-worship as the sin of sins. אֵל זָר is an idol in opposition to the God of Israel as the true God; and אֵל נֵכָר, a strange god in opposition to the true God as the God of Israel. To this one God Israel ought to yield itself all the more undividedly and heartily as it was more manifestly indebted entirely to Him, who in His condescension had chosen it, and in His wonder-working might had redeemed it (הַמַּעַלְךָ, *part. Hiph.* with the *eh* elided, like הַמַּדְרֵךְ, Deut. xiii. 6, and אַכְלָה, from כָּלָה, Ex. xxxiii. 3); and how easy this submission ought to have been to it, since He desired nothing in return for the rich abundance of His good gifts, which satisfy and quicken body and soul, but only a wide-opened mouth, *i.e.* a believing longing, hungering for mercy and eager for salvation (cxix. 131)!

Vers. 12–17. The Passover discourse now takes a sorrowful and awful turn: Israel's disobedience and self-will frustrated the gracious purpose of the commandments and promises of its God. "My people" and "Israel" alternate as in the complaint

in Isa. i. 3. לֹא־אָבָה followed by the dative, as in Deut. xiii. 9 ([8], *οὐ συνθελήσεις αὐτῷ*). Then God made their sin their punishment, by giving them over judicially (שָׁלַח as in Job viii. 4) into the obduracy of their heart, which rudely shuts itself up against His mercy (from שָׁרַר, Aramaic שְׁרַר, Arabic سرّ, to make firm = to cheer, make glad), so that they went on (cf. on the sequence of tense, lxi. 8) in *their, i.e.* their own, egotistical, God-estranged determinations; the suffix is thus accented, as *e.g.* in Isa. lxv. 2, cf. the borrowed passage Jer. vii. 24, and the same phrase in Mic. vi. 16. And now, because this state of unfaithfulness in comparison with God's faithfulness has remained essentially the same even to to-day, the exalted Orator of the festival passes over forthwith to the generation of the present, and that, as is in accordance with the cheerful character of the feast, in a charmingly alluring manner. Whether we take לוּ in the signification of *si* (followed by the participle, as in 2 Sam. xviii. 12), or like אִם above in ver. 9 as expressing a wish, *o si* (if but!), vers. 15 sqq. at any rate have the relation of the apodosis to it. From כִּמְעַט (for a little, easily) it may be conjectured that the relation of Israel at that time to the nations did not correspond to the dignity of the nation of God which is called to subdue and rule the world in the strength of God. הָשִׁיב signifies in this passage only to turn, not: to again lay upon. The meaning is, that He would turn the hand which is now chastening His people against those by whom He is chastening them (cf. on the usual meaning of the phrase, Isa. i. 25, Amos i. 8, Jer. vi. 9, Ezek. xxxviii. 12). The promise in ver. 16 relates to Israel and all the members of the nation. The haters of Jahve would be compelled reluctantly to submit themselves to Him, and their time would endure for ever. "Time" is equivalent to duration, and in this instance with the collateral notion of prosperity, as elsewhere (Isa. xiii. 22) of the term of punishment. One now expects that it should continue with וַאֲאַכִילֵהוּ, in the tone of a promise. The Psalm, however, closes with an historical statement. For וַיאכילהו cannot signify *et cibaret eum;* it ought to be pronounced וַיַּאכִילֵהוּ. The pointing, like the LXX., Syriac, and Vulgate, takes ver. 17*a* (cf. Deut. xxxii. 13 sq.) as a retrospect, and apparently rightly so. For even

the Asaphic Psalms lxxvii. and lxxviii. break off with historical pictures. Ver. 17*b* is, accordingly, also to be taken as retrospective. The words of the poet in conclusion once more change into the words of God. The closing word runs אַשְׁבִּיעֶךָּ, as in 1. 8, Deut. iv. 31, and (with the exception of the *futt. Hiph.* of *Lamed He* verbs ending with *ekka*) usually. The Babylonian system of pointing nowhere recognises the suffix-form *ekka*. If the Israel of the present would hearken to the Lawgiver of Sinai, says ver. 17, then would He renew to it the miraculous gifts of the time of the redemption under Moses.

PSALM LXXXII.

GOD'S JUDGMENT UPON THE GODS OF THE EARTH.

1 ELOHIM standeth in the congregation of God,
Among the elohim doth He judge.
2 "How long will ye judge unjustly,
And take the side of the wicked? (*Selâ.*)

3 Do justice to the destitute and fatherless,
Acquit the afflicted and the poor!
4 Deliver the destitute and needy,
Rescue out of the hand of the wicked!"—

5 "They know not, and understand not,
In darkness they walk to and fro;
All the foundations of the land totter.

6 *I* have said: Ye are elohim,
And sons of the Most High are ye all.
7 Yet as men shall ye die,
And as one of the princes shall ye fall."

8 Arise, Elohim, oh judge the earth,
For Thou hast a claim upon all nations.

As in Ps. lxxxi., so also in this Psalm (according to the Talmud the Tuesday Psalm of the Temple liturgy) God is in-

troduced as speaking after the manner of the prophets. Ps. lviii. and xciv. are similar, but more especially Isa. iii. 13–15. Asaph the seer beholds how God, reproving, correcting, and threatening, appears against the chiefs of the congregation of His people, who have perverted the splendour of majesty which He has put upon them into tyranny. It is perfectly characteristic of Asaph (Ps. l., lxxv., lxxxi.) to plunge himself into the contemplation of the divine judgment, and to introduce God as speaking. There is nothing to militate against the Psalm being written by Asaph, David's cotemporary, except the determination not to allow to the לאסף of the inscription its most natural sense. Hupfeld, understanding "angels" by the *elohim*, as Bleek has done before him, inscribes the Psalm: "God's judgment upon unjust judges in heaven and upon earth." But the angels as such are nowhere called *elohim* in the Old Testament, although they might be so called; and their being judged here on account of unjust judging, Hupfeld himself says, is "an obscure point that is still to be cleared up." An interpretation which, like this, abandons the usage of the language in order to bring into existence a riddle that it cannot solve, condemns itself. At the same time the assertion of Hupfeld (of Knobel, Graf, and others), that in Ex. xxi. 6, xxii. 7 sq., 27,* אלהים denotes God Himself, and not directly the authorities of the nation as being His earthly representatives, finds its most forcible refutation in the so-called and mortal *elohim* of this Psalm (cf. also xlv. 7, lviii. 2).

By reference to this Psalm Jesus proves to the Jews (John x. 34–36) that when He calls Himself the Son of God, He does not blaspheme God, by an *argumentatio a minori ad majus*. If the Law, so He argues, calls even those gods who are officially invested with this name by a declaration of the divine will promulgated in time (and the Scripture cannot surely, as in general, so also in this instance, be made invalid), then it cannot surely be blasphemy if He calls Himself the Son of God, whom not merely a divine utterance in this present time has called to this or to that worldly office after the image of God, but who with His whole life is ministering to the accom-

* In the English authorized version, Ex. xxi. 6, xxii. 8 sq. ("judges"), 28 ("gods," margin "judges").—Tr.

plishment of a work to which the Father had already sanctified Him when He came into the world. In connection with ἡγίασε one is reminded of the fact that those who are called *elohim* in the Psalm are censured on account of the unholiness of their conduct. The name does not originally belong to them, nor do they show themselves to be morally worthy of it. With ἡγίασε καὶ ἀπέστειλεν Jesus contrasts His divine sonship, prior to time, with theirs, which began only in this present time.

Vers. 1–4. God comes forward and makes Himself heard first of all as censuring and admonishing. The "congregation of God" is, as in Num. xxvii. 17, xxxi. 16, Josh. xxii. 16 sq., "the congregation of (the sons of) Israel," which God has purchased from among the nations (lxxiv. 2), and upon which as its Lawgiver He has set His divine impress. The psalmist and seer sees Elohim standing in this congregation of God. The *part. Niph.* (as in Isa. iii. 13) denotes not so much the suddenness and unpreparedness, as, rather, the statue-like immobility and terrifying designfulness of His appearance. Within the range of the congregation of God this holds good of the *elohim*. The right over life and death, with which the administration of justice cannot dispense, is a prerogative of God. From the time of Gen. ix. 6, however, He has transferred the execution of this prerogative to mankind, and instituted in mankind an office wielding the sword of justice, which also exists in His theocratic congregation, but here has His positive law as the basis of its continuance and as the rule of its action. Everywhere among men, but here pre-eminently, those in authority are God's delegates and the bearers of His image, and therefore as His representatives are also themselves called *elohim*, "gods" (which the LXX. in Ex. xxi. 6 renders τὸ κριτήριον τοῦ Θεοῦ, and the Targums here, as in Ex. xxii. 7, 8, 27 uniformly, דַּיָּנְיָא). The God who has conferred this exercise of power upon these subordinate elohim, without their resigning it of themselves, now sits in judgment in their midst. יִשְׁפֹּט of that which takes place before the mind's eye of the psalmist. How long, He asks, will ye judge unjustly? שְׁפֹט עָוֶל is equivalent to עָשָׂה עָוֶל בַּמִּשְׁפָּט, Lev. xix. 15, 35 (the opposite is שְׁפֹט מִישָׁרִים, lviii. 2). How long will ye accept the countenance of the wicked, *i.e.* incline to accept, regard, favour the person of the wicked? The

music, which here becomes *forte*, gives intensity to the terrible sternness (*das Niederdonnernde*) of the divine question, which seeks to bring the "gods" of the earth to their right mind. Then follow admonitions to do that which they have hitherto left undone. They are to cause the benefit of the administration of justice to tend to the advantage of the defenceless, of the destitute, and of the helpless, upon whom God the Lawgiver especially keeps His eye. The word רָשׁ (רָאשׁ), of which there is no evidence until within the time of David and Solomon, is synonymous with אֶבְיוֹן. דל with ויחום is pointed דָּל, and with ואביון, on account of the closer notional union, דַּל (as in lxxii. 13). They are words which are frequently repeated in the prophets, foremost in Isaiah (ch. i. 17), with which is enjoined upon those invested with the dignity of the law, and with jurisdiction, justice towards those who cannot and will not themselves obtain their rights by violence.

Vers. 5–7. What now follows in ver. 5 is not a parenthetical assertion of the inefficiency with which the divine correction rebounds from the judges and rulers. In connection with this way of taking ver. 5, the manner in which the divine language is continued in ver. 6 is harsh and unadjusted. God Himself speaks in ver. 5 of the judges, but reluctantly alienated from them; and confident of the futility of all attempts to make them better, He tells them their sentence in vers. 6 sq. The verbs in ver. 5*a* are designedly without any object: complaint of the widest compass is made over their want of reason and understanding; and ידעו takes the perfect form in like manner to ἐγνώκασι, *noverunt*, cf. xiv. 1, Isa. xliv. 18. Thus, then, no result is to be expected from the divine admonition: they still go their ways in this state of mental darkness, and that, as the *Hithpa.* implies, stalking on in carnal security and self-complacency. The commands, however, which they transgress are the foundations (cf. xi. 3), as it were the shafts and pillars (lxxv. 4, cf. Prov. xxix. 4), upon which rests the permanence of all earthly relationships which are appointed by creation and regulated by the Tôra. Their transgression makes the land, the earth, to totter physically and morally, and is the prelude of its overthrow. When the celestial Lord of the domain thinks upon this destruction which injustice and tyranny are bringing upon the earth, His wrath

kindles, and He reminds the judges and rulers that it is His own free declaratory act which has clothed them with the god-like dignity which they bear. They are actually elohim, but not possessed of the right of self-government; there is a Most High (עֶלְיוֹן) to whom they as sons are responsible. The idea that the appellation *elohim*, which they have given to themselves, is only sarcastically given back to them in ver. 1 (Ewald, Olshausen), is refuted by ver. 6, according to which they are really *elohim* by the grace of God. But if their practice is not an Amen to this name, then they shall be divested of the majesty which they have forfeited; they shall be divested of the prerogative of Israel, whose vocation and destiny they have belied. They shall die off כְּאָדָם, like common men not rising in any degree above the mass (cf. בְּנֵי אָדָם, *opp.* בְּנֵי אִישׁ, iv. 3, xlix. 3); they shall fall like any one (Judg. xvi. 7, Obad. ver. 11) of the princes who in the course of history have been cast down by the judgment of God (Hos. vii. 7). Their divine office will not protect them. For although *justitia civilis* is far from being the righteousness that avails before God, yet *injustitia civilis* is in His sight the vilest abomination.

Ver. 8. The poet closes with the prayer for the realization of that which he has beheld in spirit. He implores God Himself to sit in judgment (שְׁפָטָה as in Lam. iii. 59), since judgment is so badly exercised upon the earth. All peoples are indeed His נַחֲלָה, He has an hereditary and proprietary right among (LXX. and Vulgate according to Num. xviii. 20, and frequently), or rather in (בְּ as in בְּ מָשַׁל, instead of the accusative of the object, Zech. ii. 16), all nations (ἔθνη)—may He then be pleased to maintain it judicially. The inference drawn from this point backwards, that the Psalm is directed against the possessors of power among the Gentiles, is erroneous. Israel itself, in so far as it acts inconsistently with its theocratic character, belies its sanctified nationality, is a גּוֹי like the גּוֹיִם, and is put into the same category with these. The judgment over the world is also a judgment over the Israel that is become conformed to the world, and its God-estranged chiefs.

PSALM LXXXIII.

BATTLE-CRY TO GOD AGAINST ALLIED PEOPLES.

2 ELOHIM, let there be no repose to Thee,
Be not silent and rest not, O God!
3 For lo Thine enemies make a tumult,
And Thy haters carry the head high.
4 Against Thy people they meditate a crafty design,
And take counsel together against Thy protegés.
5 They say: "Up! we will destroy them from among the peoples,
And the name of Israel shall not be remembered any more!"

6 For they take counsel together with one mind,
Against Thee they make a covenant:
7 The tents of Edom and of the Ishmaelites,
Moab and the Hagarenes;
8 Gebâl and Ammon and Amalek,
Philistia, with the inhabitants of Tyre;
9 Also Asshur hath joined itself to them,
They lend their arm to the sons of Lot. (*Sela.*)

10 Do unto them as unto Midian,
As unto Sisera, as unto Jabin at the brook Kishon!
11 They were destroyed at Endor,
They became as dung for the land;
12 Make them, their nobles, like Oreb and Zeēb,
And like Zebach and Zalmunna all their princes,
13 Who said:
"Let us take possession of the habitations of Elohim!"

14 My God, make them like the whirlwind,
As stubble before the wind!
15 As fire, burning a forest,
And as flame, singeing mountains:
16 Thus do Thou pursue them with Thy tempest,

And with Thy hurricane overthrow them!
17 Fill their face with shame,
That they may seek Thy name, Jahve!

18 Let them be ashamed and overthrown for ever,
And let them be confounded and perish;
19 And let them know that Thou, Thy Name, Jahve, Thou alone,
Art the Most High over all the earth.

The close of this Psalm is in accord with the close of the preceding Psalm. It is the last of the twelve Psalms of Asaph of the Psalter. The poet supplicates help against the many nations which have allied themselves with the descendants of Lot, *i.e.* Moab and Ammon, to entirely root out Israel as a nation. Those who are fond of Maccabæan Psalms (Hitzig and Olshausen), after the precedent of van Til and von Bengel, find the circumstances of the time of the Psalm in 1 Macc. ch. v., and Grimm is also inclined to regard this as correct; and in point of fact the deadly hostility of the ἔθνη κυκλόθεν which we there see breaking forth on all sides,* as it were at a given signal, against the Jewish people, who have become again independent, and after the dedication of the Temple doubly self-conscious, is far better suited to explain the Psalm than the hostile efforts of Sanballat, Tobiah, and others to hinder the rebuilding of Jerusalem, in the time of Nehemiah (Vaihinger, Ewald, and Dillmann). There is, however, still another incident beside that recorded in 1 Macc. ch. v. to which the Psalm may be referred, viz. the confederation of the nations for the extinction of Judah in the time of Jehoshaphat (2 Chron. ch. xx.), and, as it seems to us, with comparatively speaking less constraint. For the Psalm speaks of a real league, whilst in 1 Macc. ch. v. the several nations made the attack without being allied and not jointly; then, as the Psalm assumes in ver. 9, the sons of Lot, *i.e.* the Moabites and Ammonites, actually were at the head at that time, whilst in

* Concerning the υἱοὶ Βαϊάν (*Benî Baijân*), 1 Macc. v. 4, the difficulty respecting which is to the present time unsolved, *vid.* Wetzstein's Excursus II., at the end of this volume.

1 Macc. ch. v. the sons of Esau occupy the most prominent place; and thirdly, at that time, in the time of Jehoshaphat, as is recorded, an Asaphite, viz. Jahaziël, did actually interpose in the course of events, a circumstance which coincides remarkably with the לאסף. The league of that period consisted, according to 2 Chron. xx. 1, of Moabites, Ammonites, and a part of the מְעוּנִים (as it is to be read after the LXX.). But ver. 2 (where without any doubt מארם is to be read instead of מארם) adds the Edomites to their number, for it is expressly stated further on (vers. 10, 22, 23) that the inhabitants of Mount Seïr were with them. Also, supposing of course that the "Ishmaelites" and "Hagarenes" of the Psalm may be regarded as an unfolding of the מעונים, which is confirmed by Josephus, *Antiq.* ix. 1. 2; and that Gebâl is to be understood by the Mount Seïr of the chronicler, which is confirmed by the جِبَال still in use at the present day, there always remains a difficulty in the fact that the Psalm also names *Amalek*, *Philistia*, *Tyre*, and *Asshur*, of which we find no mention there in the reign of Jehoshaphat. But these difficulties are counterbalanced by others that beset the reference to 1 Macc. ch. v., viz. that in the time of the Seleucidæ the Amalekites no longer existed, and consequently, as might be expected, are not mentioned at all in 1 Macc. ch. v.; further, that there the Moabites, too, are no longer spoken of, although some formerly Moabitish cities of Gileaditis are mentioned; and thirdly, that אשור = Syria (a certainly possible usage of the word) appears in a subordinate position, whereas it was, however, the dominant power. On the other hand, the mention of Amalek is intelligible in connection with the reference to 2 Chron. ch. xx., and the absence of its express mention in the chronicler does not make itself particularly felt in consideration of Gen. xxxvi. 12. Philistia, Tyre, and Asshur, however, stand at the end in the Psalm, and might also even be mentioned with the others if they rendered aid to the confederates of the south-east without taking part with them in the campaign, as being a succour to the actual leaders of the enterprise, the sons of Lot. We therefore agree with the reference of Ps. lxxxiii. (as also of Ps. xlviii.) to the alliance of the neighbouring nations against Judah in the reign of Jehoshaphat, which has been already

recognised by Kimchi and allowed by Keil, Hengstenberg, and Movers.

Vers. 2–5. The poet prays, may God not remain an inactive looker-on in connection with the danger of destruction that threatens His people. דֳּמִי (with which יְהִי is to be supplied) is the opposite of alertness; חָרַשׁ the opposite of speaking (in connection with which it is assumed that God's word is at the same time deed); שָׁקַט the opposite of being agitated and activity. The energetic future *jehemajûn* gives outward emphasis to the confirmation of the petition, and the fact that Israel's foes are the foes of God gives inward emphasis to it. On נָשָׂא רֹאשׁ, cf. cx. 7. סוֹד is here a secret agreement; and יַעֲרִימוּ, elsewhere to deal craftily, here signifies to craftily plot, devise, bring a thing about. צְפוּנֶיךָ is to be understood according to xxvii. 5, xxxi. 21. The *Hithpa.* הִתְיָעַץ alternates here with the more ancient *Niph.* (ver. 6). The design of the enemies in this instance has reference to the total extirpation of Israel, of the separatist-people who exclude themselves from the life of the world and condemn it. מִגּוֹי, from being a people = so that it may no longer be a people or nation, as in Isa. vii. 8, xvii. 1, xxv. 2, Jer. xlviii. 42. In the borrowed passage, Jer. xlviii. 2, by an interchange of a letter it is נִכְרִיתֶנָּה. This Asaph Psalm is to be discerned in not a few passages of the prophets; cf. Isa. lxii. 6 sq. with ver. 2, Isa. xvii. 12 with ver. 3.

Vers. 6–9. Instead of לֵב אֶחָד, 1 Chron. xii. 38, it is *deliberant corde unâ*, inasmuch as יַחְדָּו on the one hand gives intensity to the reciprocal signification of the verb, and on the other lends the adjectival notion to לֵב. Of the confederate peoples the chronicler (2 Chron. ch. xx.) mentions the Moabites, the Ammonites, the inhabitants of Mount Seïr, and the Me'unim, instead of which Josephus, *Antiq.* ix. 1. 2, says: a great body of Arabians. This crowd of peoples comes from the other side of the Dead Sea, מֵאֲדֹם (as it is to be read in ver. 2 in the chronicler instead of מֵאֲרָם, cf. on lx. 2); the territory of Edom, which is mentioned first by the poet, was therefore the rendezvous. The tents of Edom and of the Ishmaelites are (cf. أهل, people) the people themselves who

live in tents. Moreover, too, the poet ranges the hostile nations according to their geographical position. The seven first-named from Edom to Amalek, which still existed at the time of the psalmist (for the final destruction of the Amalekites by the Simeonites, 1 Chron. iv. 42 sq., falls at an indeterminate period prior to the Exile), are those out of the regions east and south-east of the Dead Sea. According to Gen. xxv. 18, the Ishmaelites had spread from Ḥigâz through the peninsula of Sinai beyond the eastern and southern deserts as far up as the countries under the dominion of Assyria. The Hagarenes dwelt in tents from the Persian Gulf as far as the east of Gilead (1 Chron. v. 10) towards the Euphrates. גְּבַל, جبال, is the name of the people inhabiting the mountains situated in the south of the Dead Sea, that is to say, the northern Seïritish mountains. Both Gebâl and also, as it appears, the Amalek intended here according to Gen. xxxvi. 12 (cf. Josephus, *Antiq.* ii. 1. 2: *Ἀμαληκῖτις*, a part of Idumæa), belong to the wide circuit of *Edom*. Then follow the Philistines and Phœnicians, the two nations of the coast of the Mediterranean, which also appear in Amos ch. i. (cf. Joel ch. iv. [iii.]) as making common cause with the Edomites against Israel. Finally Asshur, the nation of the distant north-east, here not as yet appearing as a principal power, but strengthening (*vid.* concerning זְרוֹעַ, an arm = assistance, succour, Gesenius, *Thesaurus*, p. 433*b*) the sons of Lot, *i.e.* the Moabites and Ammonites, with whom the enterprise started, and forming a powerful reserve for them. The music bursts forth angrily at the close of this enumeration, and imprecations discharge themselves in the following strophe.

Vers. 10–13. With כְּמִדְיָן reference is made to Gideon's victory over the Midianites, which belongs to the most glorious recollections of Israel, and to which in other instances, too, national hopes are attached, Isa. ix. 3 [4], x. 26, cf. Hab. iii. 7; and with the asyndeton כִּיבִין כְּסִיסְרָא (כְּסִיסְרָא, as Norzi states, who does not rightly understand the placing of the *Metheg*) to the victory of Barak and Deborah over Sisera and the Canaanitish king Jabin, whose general he was. The *Beth* of בְּנַחַל is like the *Beth* of בְּדֶרֶךְ in cx. 7: according to Judg. v. 21 the Kishon carried away the corpses of the slain army. *'Endôr*, near

Tabor, and therefore situated not far distant from Taanach and Megiddo (Judg. v. 19), belonged to the battle-field. אַדְמָה, starting from the radical notion of that which flatly covers anything, which lies in דם, signifying the covering of earth lying flat over the globe, therefore *humus* (like אֶרֶץ, *terra*, and תֵּבֵל, *tellus*), is here (cf. 2 Kings ix. 37) in accord with דְּמֶן (from דָּמַן), which is in substance akin to it. In ver. 12 we have a retrospective glance at Gideon's victory. *'Oreb* and *Zeëb* were שָׂרִים of the Midianites, Judg. vii. 25; *Zebach* and *Tsalmunna'*, their kings, Judg. viii. 5 sqq.* The pronoun precedes the word itself in שִׁיתֵמוֹ, as in Ex. ii. 6; the heaped-up suffixes *ēmo* (*êmo*) give to the imprecation a rhythm and sound as of rolling thunder. Concerning נָסִיךְ, *vid.* on ii. 6. So far as the matter is concerned, 2 Chron. xx. 11 harmonizes with ver. 13. Canaan, the land which is God's and which He has given to His people, is called נְאוֹת אֱלֹהִים (cf. lxxiv. 20).

Vers. 14–17. With the אֱלֹהַי, which constrains God in faith, the "thundering down" begins afresh. גַּלְגַּל signifies a wheel and a whirling motion, such as usually arises when the wind changes suddenly, then also whatever is driven about in the whirling, Isa. xvii. 13.† קַשׁ (from קָשַׁשׁ, قشّ, *aridum esse*) is the dry corn-stalks, whether as left standing or, as in this instance, as straw upon the threshing-floor or upon the field. Like a fire that spreads rapidly, laying hold of everything, which burns up the forest and singes off the wooded mountain so that only a bare cone is left standing, so is God to drive them before Him in the raging tempest of His wrath and take them unawares. The figure in ver. 15 is fully worked up by

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* The Syriac Hexapla has (Hos. x. 14) צלמנע instead of שלמן, a substitution which is accepted by Geiger, *Deutsch. Morgenländ. Zeitschr.* 1862, S. 729 f. Concerning the signification of the above names of Midianitish princes, *vid.* Nöldeke, *Ueber die Amalekiter*, S. 9.

† Saadia, who renders the גַּלְגַּל in lxxvii. 19 as an astronomical expression with الفلك, the sphere of the heavens, here has professedly كالغرابلة, which would be a plural form expanded out of غرابيل, "sieves" or "tambourines;" it is, however, to be read, as in Isa. xvii. 13, *Codex Oxon.*, كالغربالة. The verb غربل, "to sift," is transferred to the wind, *e.g.* in *Mutanabbi* (edited with Wahidi's commentary by Dieterici), p. 29, l. 5 and 6: "it is

Isaiah, ch. x. 16–19; לָהֶם as in Deut. xxxii. 22. In the apodosis, ver. 16, the figure is changed into a kindred one: wrath is a glowing heat (חרון) and a breath (נשמה, Isa. xxx. 33) at the same time. In ver. 17*b* it becomes clear what is the final purpose towards which this language of cursing tends: to the end that all, whether willingly or reluctantly, may give the glory to the God of revelation. Directed towards this end the earnest prayer is repeated once more in the tetrastichic closing strain.

Vers. 18, 19. The aim of the wish is that they in the midst of their downfall may lay hold upon the mercy of Jahve as their only deliverance: first they must come to nought, and only by giving Jahve the glory will they not be utterly destroyed. Side by side with אַתָּה, ver. 19*a*, is placed שִׁמְךָ as a second subject (cf. xliv. 3, lxix. 11). In view of ver. 17*b* וְיֵדְעוּ (as in lix. 14) has not merely the sense of perceiving so far as the justice of the punishment is concerned; the knowledge which is unto salvation is not excluded. The end of the matter which the poet wishes to see brought about is this, that Jahve, that the God of revelation (שמך), may become the All-exalted One in the consciousness of the nations.

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as though the dust of this region, when the winds chase one another therein, were sifted," مغربل (*i.e.* caught up and whirled round); and with other notional and constructional applications in *Makkarî*, i. p. 102, l. 18: "it is as though its soil had been cleansed from dust by sifting," غربلت (*i.e.* the dust thereof swept away by a whirlwind). Accordingly غربالة signifies first, as a *nom. vicis*, a whirling about (of dust by the wind), then in a concrete sense a whirlwind, as Saadia uses it, inasmuch as he makes use of it twice for גַּלְגַּל. So Fleischer in opposition to Ewald, who renders "like the sweepings or rubbish."

EXCURSUS BY J. G. WETZSTEIN.

I.—THE SYMBOLICAL MEANING OF THE WASH-POT AND OF THE SHOE.

On Ps. lx. 10 (pp. 199 sq.).

THE most natural interpretation of the words *Moab is my wash-pot, and upon Edom I cast my shoe*, seems to me, according to the conception in Syria at the present day, to be: Moab is the vessel in which I wash my face and hands clean, *i.e.* the country and people in which I acquire to myself (by its conquest) splendour and renown, and Edom I degrade to the place whither I throw my cast-off shoes,* *i.e.* I cause Edom to endure the most humiliating treatment, that of a helot. The idea is still the same, if the poet conceived of Edom as a person at whom he casts his shoe as an insult. It is surely not to be doubted that these first two members of the verse—according to the apprehension of the whole Psalm—refer to a conquest of the two nations either as already completed or as near at hand, since the third member of the verse, having reference to the Philistines, speaks with certainty of such a conquest; התרועעי

* In the old Arabic נַעַל is both singular and collective; and so, too, it will be in Hebrew, and the occurrence of the dual is not opposed to this. The modern language still has the *nomen unitatis* נַעֲלָה, but the Beduins are very glad to avoid both words on account of their accord with לַעֲנָה, "a curse," a terrible word to them; still they use the former when they intend the latter, and say *'alêh en-na'ala*, "the shoe upon him!" (or the horse-shoe, for *na'al* also has this meaning) in the sense of "the curse upon him!" Upon this, too, is based the proverb: *el-weled el-charâ jegîb li-ah'luh en-na'ala*, "the dirty child brings to his [family] the shoe," *i.e.* a bad child brings a curse upon his [family] (cf. Tantawi's *Traité*, p. 119). The word *na'al* is still found now-a-days, but almost exclusively among the nomads and the *karâwina* (the inhabitants of the villages of the desert). The shoe together with the latchets or thongs is cut out of the raw hide of a slaugh-

may be understood of a battle-cry (when the fight is at hand) or a cry for vengeance (after the conquest).

The pregnant language of poetry is satisfied with the mention of the wash-pot in order to bring before the mind the figure so familiar to the Semite of "washing one's self white," *i.e.* to acquire a reputation. In the Arabian poets the metaphor not unfrequently is "to wash one's self white in the blood of the enemies" (ابيض وجهه بدم العدا). In the language of common life بياض الوجه (*candor faciei*) is a broad notion, for everything good and beautiful that a man does or receives makes his face white (يبيّض وجهه). Now, since the one or the other is often taking place, one also very frequently hears the expression made use of. We see from Isa. i. 16–18, Job ix. 30, and Prov. xxx. 12, that among the Hebrews too the figurative phrase of washing one's self white had a far more extended application than it might seem according to Ps. li. 9; and a conquest of the Moabites must have furnished an Israelitish king with the بياض الوجه before his people. The opposite is the سواد الوجه (*nigror faciei*), which is brought about by everything bad and ugly that one does or suffers. Since the denying of a request, unsuccessful mediation between disputants, the non-acceptance of a present, and the not returning of a greeting blackens the face (يسوّد وجهه) of the petitioner, of the

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tered or fallen camel, and while moist fitted on to the foot, in order that in drying it may receive the shape of the foot. The Syrian peasantry in the present day wear the red or yellow *gezma* a handbreadth high, a kind of boot; and the poorer inhabitants of the towns the red *surmeia* reaching to the ankle, a real shoe; whilst the more prosperous wear a yellow undershoe (*ḳalshîn*) and a red over-shoe (*bâbûga*, collective *bâbûg* and *bawâbîg*). These four foreign words lead one to infer that the thing itself is of foreign origin; yet the simple *surmeia*, which is also called *merkûb* (מַרכוּב), is very old in the cities of Syria and of Palestine. According to Amos ii. 6, viii. 6, it is scarcely to be doubted that the real leathern shoe was also understood among the Hebrews by the word נַעַל.

mediator, of the giver, and of him who greets, it comes to pass that in a Syrian town one almost daily meets with the expression, as with the "blackened" individual himself; cf. Burckhardt, *Arabic Proverbs*, pp. 48 sq.; Freytag, *Prov. Arab.* iii. p. 239 (No. 1435 and No. 1436),* and p. 534.

As to the second member of the verse, the shoe, as being the commonest part of one's clothing, is the figure of vileness and despicableness; and one would no more think of mentioning the shoe than the indecent word *charâ*, "dung," without saving one's self in the presence of the hearer by the addition of the words *agellak Allâh*, "may God glorify thee!" The proverb *adhall min en-naʿâl*, "more common than the shoe," is found in Freytag, *Prov. Arab.* i. 514; the same in meaning with this is *adhall min el-ḥidhâ*, *ibid.* p. 516. On the first Meidânî quotes two verses of poetry. The one runs thus: "The cheek of the Kulêbites more easily undergoes the disgracing touch than the shoe" (which the feet tread in the dirt); the other is: "Accustomed to many years' disgrace, they accommodate themselves more easily to the footsteps than does the shoe." Here belongs, too, *jâ ḥabbadhâ el-muntaʿlimûna kiâmâ* (in Freytag, iii. 513)—"Oh what a nice thing it is to draw on one's shoes standing!" *i.e.* to associate with the common people without making one's self common.† If it is a disgrace to be compared to the shoe, it is a still greater disgrace to be struck with one. Being warned of the presence of a foe, the Arab, in order to express the greatest possible contempt of this foe, cries: *bâbûgî ʿalâ raʾsuh*,‡ "my shoe upon his head," *i.e.* it only requires a few blows with my shoe to be rid of him. A discharged bad servant sends to ask his master to take him on again, and the master answers the intermediary: *jegî wa-jaʾchodh surmeiatî ʿalâ ḳafâh*, "he may come if he

* Freytag has here erroneously translated the word *sawâd* by *opes*. The proverb is: misfortune upon misfortune makes the heart blind, *i.e.* breaks the spirit and energy. In Damascus they say الفقر يعمّى القلب, "poverty makes the heart blind."

† The anecdote given on this proverb by Meidânî is one of those bad jokes such as the Arabs have on a great many of their proverbs.

‡ Instead of *bâbûgî* they also say *surmeiatî*, and in the country always *gezmatî*. This swaggering phrase is very frequent among the common people; I have, however, never seen it put into practice.

wishes to have my shoe upon his head," *i.e.* I would drive him away again in the most disgraceful manner. The Khaliph Mutewekkil sent to the Imâm Aḥmed (Ibn Ḥanbal) to ask him to pray for one of the maidens of his palace who had epilepsy: the imâm took off his shoe (*naʿ'l*), gave it to the messenger, and said: Go, place it at the bed-head of the maiden and say, "Aḥmed sends to ask whether thou wilt depart from the maiden or have seventy counted out with this shoe?" The messenger did as he was told, and the evil spirit (*el-mârid*) answered through the mouth of the maiden: "I obey! If Aḥmed had commanded me to leave the ʿIrâḳ, I would do it." And he came out of her and fled, and the maiden was made whole, etc. (MSS. in the Royal Library in Berlin, Section Wetzstein, ii. No. 355, folio 113*a*). In Damascus they say of a cunning, wicked man, proverbially: *ḍarab esh-Shêṭân alf bâbûga*, "he struck Satan a thousand times with his shoe," *i.e.* Satan was his disciple, but was such a bungler in comparison with his master that he treated him in the most contemptible manner, and sought to discipline him by means of the vilest kind of punishment. Another Damascene proverb runs: *el-gehennam bên el-bawâbîg*, "Hell is among the shoes." The reception-room of houses in the city is divided into two parts; the very much larger part is furnished with carpets and divans, and here the guests sit; the lesser part, called *ʿataba*, is from one to three steps lower, and here the attendants, slaves, and all contemptible people who do not dare to go up higher, stand. Here, too, stand the over-shoes of those who sit in the upper part. The proverb therefore signifies, that the feeling of being unhonoured and condemned, of being obliged to stand in the place where the others set their shoes, resembles the pains of hell.* This proverb seems to me to illustrate the *first* of the two interpretations of Ps. lx. 10*b* indicated above as possible; whilst in support of the *second* we may call to mind that enactment of *El-Ḥâkim bi'amr-Allah*, according to which in Syria and Egypt the Christians were compelled to hang wooden crosses and the Jews wooden shoes about their necks, which

* As is well known, the Arabs are not so sensitive to anything as they are to outward distinctions; and the words of the poet Abû Farrâs: *lanâ eṣ-ṣadr au el-ḳabr*, "we desire the seat of honour or the grave," are uttered by every Arab from the very soul.

they were not allowed to take off even in the bath. That this was designed solely as a mark of *disgrace*, is clear from the further points of that enactment, viz. that both parties were allowed to wear only black turbans; not to ride upon horses, but only upon donkeys without saddle-cloths; not to have any Moslem servants, etc. (MSS. in the Royal Library in Berlin, Section Wetzstein, ii. No. 351, fol. 167*r*).

The supposition of many expositors, that the taking possession of Edom is to be understood by the casting of the shoe upon it, I hold to be incorrect. In his work on the Psalms (ii. 33) Hitzig observes in its favour: "The shoe may be regarded as the symbol of a thing that has a master, for one says of a divorced woman, 'she was my slipper, and I have cast her off' (Burckhardt, *Notes on the Bedouins*, 1831, p. 113); to take it off may therefore mean to give up a property, according to Deut. xxv. 9, Ruth iv. 7 sq., and to cast it upon or at something may mean to take possession of it." Here I must first show that the quotation from Burckhardt is a phrase of which variations are to be met with. The figure of the shoe as symbolizing rejection is used only by the common people, and only by these when any one is aroused by offensive reproaches, or when filled with hatred against the divorced or her family. The dweller in Haurân in this case says in opposition to the reproach: *thôbî wa-shalaḫtuh*, "it was *my* shirt, and I have taken it off." A father or a brother who (and this is a custom of the country) has slain his daughter or sister that has, as a virgin, been seduced, turns aside the reproaches of strangers with the standing phrase: *isba'î wa-kata'tuh*, "it was my own finger, and I have cut it off," or: *iṣba'î wa-'âb, kata'tuh*, "it was my own finger, and it became unsound, so I cut it off," *i.e.* it was my own flesh and blood, not that of a stranger, what right have you therefore to call me to account? But the two Scripture passages only favour that interpretation in a very slight degree. In Deut. xxv. 9, where the despised widow takes off the shoe of her brother-in-law and spits into his face, she means simply to *disgrace* him. If the right of determining for one's self were transferred to her together with the shoe, then the act of taking off the shoe ought not to have been performed by her, but by him, since she cannot herself take this right upon herself. And when the man was called

"barefoot" from this time forth, this epithet would no longer be a stigma upon him, which it is evidently intended to be, but would signify nothing more than "the possessionless one," which would have no meaning. The taking off of the shoe is, however, here designed to say: As thou despisest thy deceased brother and his widow, so shalt thou be like those despised and destitute ones who have not the meanest article of clothing, the shoe, and who are obliged to walk barefooted upon the sharp and hot stones, and in snow, in rain, and in dirt.

Ruth iv. 7, 8 is very different from this passage. Here one man delivers his shoe to another man certainly as the sign of the transfer of a right, yet without the unclean shoe as such being in general the symbol of ownership or property. For this no authenticated evidence is to be found. It is rather that his handing over the shoe is only the visible sign of the act of delivering up and taking possession (of the *teslîm* and *tesellum*), by means of which a sale, exchange, renunciation, or presentation becomes an established fact (לְקַיֵּם כָּל־דָּבָר). If an article of clothing be chosen for this purpose, because thereby one would seemingly part with an actual possession, then it might also be some other article. If, however, we may argue from the simple clothing of the inhabitants of Haurân at the present day, and of the whole of the country east of the Jordan, concerning the clothing of the ancient Scripture times, then there would frequently, especially in the country, only be the mantle besides the shoe at one's disposal; and even this a person would not always have with him in the hot season. This is apart from the consideration that the choice of the shoe was favoured by its meanness, which would say that one lightly parted with the object given up, and gave it heartily to the other.

II.—CONCERNING THE *vîoì Baïáv* IN 1 MACC. V. 4.

On Ps. lxxxiii. (p. 406, note).

THE *vîoì Baïáv* were a small tribe, by name בְּנֵי בֵיָן. In the Arabian genealogies the word بَيَّان not unfrequently occurs, as

a name of men; even the *Ḳâmûs* under بين has an ابو علي بن بيّان. Its appellative signification is that of the proper names فاروق and فيصل, viz. *discernens seu ratione seu gladio.*

With respect to the abode of the *Benî Baijân*, from the fact that Judas found it to be the best opportunity of inflicting upon them the appointed chastisement for highway robberies when he had surprised and smitten the Edomites in the valley of the ʿAraba, it may be inferred that they took up their abode in the neighbourhood of much-frequented high-roads in the valley of the ʿAraba. An important junction of the roads of that district is the *Ghamr*-well (الغمر),* which has an abundant supply of water, and is frequently mentioned in the annals of Islam. It is situated on the western side of the *ʿAraba*, distant two caravan marches north of *Aila*, and the same distance from the ruins of *Soghar* in the south-west of the Dead Sea. For here the main road leading from Aila to Hebron and Jerusalem intersects the road which led from Egypt to Petra and farther east. The caravans going from Aila to *Ghazza* certainly did not touch at Ghamr, since, as at the present day, they used to take the more westerly direction farther south, but they were always obliged to halt at the drinking-places of the *Wâdî el-Lahjâna*, which lie scarcely ten hours south-west of Ghamr. They therefore likewise remained within the range of the robbers, if these inhabited the mountains which lie between Ghamr and that wâdî. This mountain range is, however, called *Gebel el-Baijâna* (جبل البيّانة), which is synonymous with *Gebel Benî Baijân;* for ever since the Arabic language has given up the use of the plural in *ûn* and *în* for gentile nouns, البيّانى, "the Baijânite," takes the form البيّانة, "the Baijânites."† Burckhardt (*Travels in Syria and the Holy Land*, London 1822, 4to, p. 444), setting out

* Usually called *Ghamr el-ʿArabât* in distinction from another watering-place and highroad-station of the same name between *Maʿân* and *Têmâ*.

† For the most part, as one will be aware, the gentile noun is fond of the broken plural, *e.g.* الجوابرة (from the singular جابرى), "the *Benî*

from ʿAin es-Ṣâdika at the northern end of Gebel Sherâh towards Egypt, crossed the ʿAraba south of Ghamr. His language in reference to the matter in hand is as follows: "We were one hour and a half in crossing the Araba, direction W. by N. In some places the sand is very deep, but it is firm, and the camels walk over it without sinking. . . . There is not the slightest appearance of a road or of any other work of human art in this part of the valley. On the other side we ascended the western chain of mountains. The mountain opposite to us appeared to be the highest point of the whole

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Gâbir" (Burckhardt, *Travels in Syria*, p. 405); الصوالحة (from the singular صالحى), "the *Benî Ṣâliḥ* (*ibid.* p. 489); compare besides, المقادسة, العناطكة, البوالتة, the inhabitants of Jerusalem, of Beirût, of Antioch. By analogy one would expect to meet with a plural البيائنة from البيانى; but such a plural is not possible on phonetic grounds, and therefore, too, the بنى سيّال (a tribe in the Trachonitis) is called only السيّالة, and not السيائلة. Also from a plural بيائنة one could not with certainty infer a singular بيانى, since the ن of the final syllable in the *pluralis fractus* of *gentilia* is very frequently a servile letter, *e.g.* in اللياثنة (from the singular اللّيثى), the *Benî Leith* (Burckhardt, *Syria*, p. 420), الغوارنة (from the singular الغورى), "the dwellers in the *Ghor*" (Burckhardt, *ibid.* p. 391); cf. besides, الحماصنة and الصوارنة (from the singular الحمصى and الصورى), "the inhabitants of *Emesa* and *Tyre*." Since the form فعّالة is become a very favourite collective of فعّال (cf. *ḥassâda*, the mowers; *reggâda*, the reapers; *derrâsa*, the threshers; *keijâla*, the measurers of the corn; *tarrâba*, the tillers of the ground; *lebbâna*, the brickmakers, etc.), it is natural simply to foist the name of ancestor of the tribe *Baijân* on the collective *Baijâna* as the singular. This supposition is, however, unnecessary, since in connection with other word-formations too the ى of the nisba disappears in the collective; cf. العنزة, الحسنة, السبعة, الفرجة, all of which are names of nomadic tribes, the singulars of which are عنيزى, حسينى, سبيعى, فريجى.

chain, as far as I could see N. and S.; it is called Djebel Beyane (جبل بيّانة); the height of this chain, however, is not half that of the eastern mountains. It is intersected by numerous broad Wadys in which the Talh tree grows; the rock is entirely silicious, of the same species as that of the desert which extends from hence to Suez. . . . After an hour and a half of gentle ascent we arrived at the summit of the hills. . . ." The article is wanting before *Beyâne* in Burckhardt; perhaps the name given to the mountain to him by some of his attendants was *G. Beyân*, "mountain of the (*Benî*) *Baijân*," and by others *G. el-Beyâne*, "mountain of the Baijânites," so that he regarded the absence of the article in the one and the form of the other as the more correct. One of those "broad wadys," —perhaps the one on which was situated the fortress destroyed by Judas,—is called, according to Robinson (*Biblical Researches in Palestine*, 2d edition, i. 182, 1st ed. i. 269, etc.), the "*Wadî* of the *Baijânites*" ["*el-Beyâneh*"] (وادى البيّانة). Here also belongs a statement in the Geographical Lexicon of *Abû 'Obeid el-Bekrî* (died 487 of the Higra), which Juynboll unfortunately gives incompletely in his edition of كتاب المراصد (vol. iv. p. 416), as follows: بيّان بالفتح والتشديد موضع مجاور للغمر الخ, "*Baijân* with double *a* and a doubled *Jod* is a locality in the neighbourhood of *Ghamr*, etc." Probably in the original text used by Bekrî it stood خربة بيّان or جبل بيّان (the ruins of Baijân, or the mountain of Baijân). Bekrî, however, imagining that in بيّان he had the proper name not of a people but of a locality, substituted for the خربة or جبل standing before it the word موضع, which had at one time become stereotyped, and by which those compilers described everything when possible.

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